

CALVINIST-CONTACT

CHRISTIAN WEEKLY



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THE EVANGELICAL FELLOWSHIP OF CANADA

by Rev. J. D. Tangelder

(II)

Picture of Fundamentalism

Fundamentalism is something to be aware of, I am well aware of this. However, the reporters expressing their fear and their consequent desire for withdrawal had painted a caricature of the real situation. They described only the fundamentalists of the most extreme type. I have not read very often such a strongly coloured presentation of fundamentalism as in Acts of Synod of 1949. As I am working on a doctoral thesis entitled "The Historical Background of Fundamentalism", I have read naturally a host of opinions of what fundamentalism is supposed to be. The report of 1949 states in brief: 1. "Fundamentalism is at best Arminian, but in fact anti-theological. Fundamentalism lacks a controlling theological principle, such as the doctrine of the Sovereignty of God." (9) This is certainly a sweeping statement as many fundamentalists believe in the sovereignty of God and the total depravity of man. 2. "Fundamentalism has no World and Life View or, if it has, it is a negative one. Fundamentalism is

exclusively other-worldly. It has no conception of the Kingdom of God in its meaning for this life and this world. The world, it says, is not ours, but Satan's. Instead of the Scriptural demand for separation from worldliness, it substitutes isolation from the world. It has no use for science, except in terms of its practical benefits and its possible use in defense of Scripture." 3. "In the sphere of Christian life and worship too, the Fundamentalist is far removed from the Reformed believer. With its fallacious view of the Kingdom of God, Fundamentalism is deprived of the ability to make dependable Christian moral judgments on all social problems." 4. "Fundamentalism is sectarian. It has no conception of the task of the church as institute. It rejects the denominations as man-made organizations, and often comes close to denouncing them as part and parcel of the condemned world. To the sects, the denominations are legitimate fields for proselyting. On this score the Fundamentalists are in practice, as on other scores in theory, in complete isolation from the main stream of Evangelical Protestantism. Lacking a sound doctrine of the Church, their notions regarding the problems and practices of ecclesiastical co-

operation are hopelessly confused." (10) Those interested in complete details of these charges and counter charges should read pages 288-322 of Acts of the Chr. Ref. Synod 1949.

End of Membership

The majority report did not immediately convince the Synod. It advised that the status quo should be maintained, while a committee would study the relationship with the N.A.E. In 1950, when the issue was discussed again, Synod advised to continue membership for another year. However, Synod expressed its emphatic disapproval of activities such as revival meetings and mass evangelism. The following year, a majority vote decided to terminate the Christian Reformed Church's affiliation with the N.A.E. In that same year our ties were severed. Thus ended our ecumenical adventure with evangelical Christians. Why? The nightmare of a lone Christian Reformed denomination being drowned in a sea of fundamentalism was being played up by some. The extremists were set up as a model and judgments and evaluations were based upon this caricature. However, the fundamentalists,

though they have their errors and misconceptions of God's Word, are still fellow Christians. As it was said in the minority report of 1949 "Without accepting their errors we recognize them as fellow-Christians. That is not inconsistent with our Reformed convictions. We do not surrender one iota of our Reformed truth. And if some of our people be disturbed about evangelistic meetings being held, supposedly under N.A.E. auspices, we can make it plain that these meetings are not held under N.A.E. auspices, as explained above. In this way we may teach our people both to hold to our Reformed position and to recognize also the wider body of Christians, who are after all part of the fold of our Lord and therefore spiritually related to us." (11)

Membership Still Wanted

I wish that the Chr. Ref. Church as such were more concerned about the World Council of Churches as they were about the fundamentalists. Our decision to withdraw was deeply regretted by the N.A.E. It kept in contact with our denomination. In 1957, the Association invited our church to re-affiliate. The Synodical committee on this issue advised to accept this invitation. As one of the reasons for re-affiliation was given "Our church with its strong creedal position had committed Calvinistic leadership can and should fill a much needed role in the N.A.E. Leaders of the N.A.E. have asked our church to help precisely by lending such a leadership to them." (12) Alas, the Synod did not act upon the advice of the committee and the Christian Reformed Church remained outside the N.A.E. Why did our relationship with other evangelical Christians have to go that way? We did not have to participate in activities we opposed. We are supposed to be noted for our careful and scholarly approach to the great issues of the day and the challenges facing us. But the ecumenical venture with the N.A.E. appeared to have been undertaken in a haphazard way. A thorough study of the N.A.E. should have taken place to our affiliation.

Our entrance was hasty and ill prepared, and so was our departure.

Communion With True Believers

As the E.F.C. is nearly similar to the N.A.E., I believe that this brief history of our ecumenical experience with other evangelicals is necessary for our further discussion. What should we think now about the E.F.C.? Should we be concerned about it? We must be concerned as God has placed us as Reformed Christians with a great heritage in this vast country. If we do believe in God's leading in life we cannot shirk our responsibilities and leave our fellow Canadian evangelicals alone. I am disturbed at times by all the time we spent on what is happening in the Netherlands. I am even more disturbed about how little our people know about the Canadian church situation. We do not need to be afraid of losing our Reformed strength when we fellowship in a responsible way with other evangelicals. We have a unique message and we should not

withhold the wealth of our theological heritage from others.

The very idea of an organization such as the E.F.C. is already very ambitious. We live in a very large country. Great distances make fellowship and co-operation on national level difficult. The men who envisioned E.F.C. were not afraid of these obstacles facing them. They saw the need for an evangelical fellowship and took action. Scanning the ecclesiastical field in Canada, the need for evangelical fellowship becomes quite clear. There are approximately 1,500,000 Christian who belong to churches not affiliated with either the Canadian Council of Churches or the World Council of Churches. Numerically speaking, the evangelicals form the third great force of our nation. Clearly, this is a great constituency which needs closer ties and from which the E.F.C. can draw its members.

(To be continued.)

BIBLIOGRAPHY

9. Ibid., 1949, p. 290.
10. Ibid., pp. 290f.
11. Ibid., p. 318.
12. Ibid., 1961, p. 476.

Aanhoudend communisme

Toen in 1965 de communistische staatsgreep in Indonesië mislukte heeft de regering de bevolking aanhoudend verteld, dat het gevaar voor een nieuwe poging van de volgelingen van Peking mogelijk was. Maar de staatsgreep is nu drie jaar geleden en de bevolking meende, dat de waarschuwing van de regering niet zo heel erg serieus genomen moest worden.

Dat de regering juist was, is onlangs wel gebleken. Het begon met rapporten over ontvoeringen, berovingen en moorden in Oost Java. Aanvankelijk werd geen verband gelegd tussen deze misdrijven en communistische activiteit, totdat een communistische groep een aanval deed op een wapen-arsenaal in Soerabaja. De regering greep dadelijk in. Niet minder dan vijf bataljons werden naar het gebied gezonden en het resultaat was, dat 850 verdachten werden opgepikt, waaronder niet minder dan twaalf leden van het vroegere centrale comité van de communistische partij. Bovendien werd een goede voorraad wapens in beslag genomen.

De bevolking van Indonesië haalt wat ruimer adem, maar het is goed dat de regering diligent blijft op de mogelijkheid, dat het communisme, ondanks dit resultaat, nog niet is uitgeroeid.

Saturday Night

Let's go inside now; our home is warm and friendly,
Another week is over, and sorrow passed our door.
The world outside is dark, and cold, and uninviting,
But our lives are serene; just like the week before.

Vietnam is far away, and so is Eastern Europe,
Biafra's children starve, but we don't see their tears.
And victims of disaster are found in numerous countries,
But we build up our future; we have no room for fears.

War, and disease, and hunger, are words which taste so bitter,
But we don't feel their sting; peace reigns in our fair land.

Lord, give us more compassion; hearts that will cry for others,
That feebly we may show the Master's healing Hand.

B. Hosmar



PROTEST . . . PROTEST . . . PROTEST . . .

Studenten in Amsterdam hebben onlangs geprotesteerd tegen de beslissing van de Politiechef inzake de bezetting van het Mexicaanse consulaat. Deze bezetting was ook al een protest en wel tegen het optreden van de gezagsdragers in Mexico City tegen eveneens protesterende Mexicaanse studenten. Onder: De betoging op het Rokin. Boven een politieruiter wordt gesard met zijn afgevalen pet.

Church Announcements

CHR. REF. CHURCH
Called
by Brooks, Alta., Rev. H. De Moor of Clarkson, Ont., by Immanuel, Hamilton, Ont., Rev. J. Zantingh of Woodstock, Ont., by Kildonan CRC, Winnipeg, Man., Rev. Alvin H. Venema of Richmond, B.C.
by Clinton, N.J., Rev. J. Vriend of Lethbridge, Alta.
by Lucknow, Ont., Rev. A. Vanden Ende of Welland Junction, Ont., as second minister of Maranatha of Edmonton, Alta., Rev. J. Jongstma of Haney, B.C.
Accepted
to Edmonton (Westend), Alta., Rev. J. W. Postman of Kildonan-Winnipeg, Man.
Declined
for Saskatoon, Sask., Rev. C. Tuyl of Wallaceburg, Ont., for Dundas, Ont. and Bethel, London, Ont., Rev. J. B. Vos of Chatham, Ont.

Number 7

Sunday, November 3, 1968 was a great day for the Chr. Ref. Community in Edmonton. With the installation of seven elders and four deacons the new "7th" Chr. Ref. Church of Edmonton was officially instituted.

In the spring of this year the many members of several Chr. Ref. Churches living in the north east area of Edmonton met to discuss the possibility of starting a new church. A Steering Committee was elected and after months of preparation and a few weeks of church services, sponsored by the 2nd and the 3rd Church, in the auditorium of a public school 77 families sent a petition to the meeting of Classis Alberta-North held Oct. 22/23 asking permission to start a Chr. Ref. Church in N. E. Edmonton. Classis wholeheartedly agreed and appointed: 1. Second Christian Ref. Church

to organize this church, 2. Rev. G. Ringnald as counselor for the time the new congregation would not have a pastor of its own.

The consistory of 2nd Church convened a meeting for the interested families on Friday, November 1, 1968, at which meeting elders and deacons were elected, as prescribed by the Church Order.

Rev. F. Guillaume of 3rd Church conducted the morning service on November 3. An elder of 3rd Church charged the new elders. A deacon of Ottewell Church the deacons and an elder of 2nd Church the congregation. An elder of Maranatha Church represented the Edmonton sister churches when he congratulated the new congregation, whereas an elder of the West End Church did the same on behalf of Classis Alberta-North. A Pulpit-Bible, a complete Communion-set and Collection Plates were presented by an elder of the 1st Church as a combined gift of the six Chr. Ref. Churches in Edmonton.

It was a wonderful service, worthwhile to attend and Rev. Guillaume in his sermon charged the new congregation to be a true Church of Christ to the honor and glory of our God.

Rev. G. Ringnald, the counselor for the new church, conducted the afternoon service.

Here is how it grew in Edmonton:

First Chr. Ref. Church	organized in 1919
Second "	" " " 1951
Third "	" " " 1952
Maranatha "	" " " 1953
West End "	" " " 1954
Ottewell "	" " " 1962
New "7th" "	" " " 1968

The Christian Reformed Community in Edmonton now consists of approx. 4500 members, representing 950 families.

The Clerk of the Consistory

NATUURGEESEK.

dokters en specialisten hebben ook voor Uw ziekten menselijke geneeskruidenten samengesteld, welke wij U leveren en waarmee wij de frappantste resultaten bereiken, ook in schijnbaar hopeloze gevallen. Wat de natuur ons biedt is onverbeterlijk! Volkomen giftvrij. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd. & \$18.00 bij vooruitbetaling).

Kruidenhuis "FLORA" Westersingel 40, Groningen, Ned.

Professor Lever on Evolution

(2)

In my former article I quoted prof. Lever speaking in an interview with an editor of the Dutch magazine *De Spiegel* on the topic: "The naturalist and Genesis." It appeared that prof. Lever is a convinced evolutionist and that he interprets the Bible accordingly. As he expressed himself at another occasion: "When we accept the scientific data in all honesty we must conclude that Genesis has nothing to do with the factuality of the genesis of this world." (Report Conference Evolution-problems, 1966, p. 15)

I asked the question at the end of my former article what an interested 'layman' (he may be a minister or a man in the pew) must do, when he finds out that all men of science don't share the same opinion; must he close the Bible after all, because it is getting too difficult? or must he first study science in order to be qualified to make up his mind?

These questions are not invented by me in order to maintain an outdated position; I know that many scientists consider the position of the creationist to be outdated; but I also know that there are bona fide scientists who doubt the validity of the theory of evolution; moreover, the majority has not always been right just because it was the majority.

In the Darwinian Centennial Year a new edition of his famous work "Origin of the Species" was published. In the foreword the Canadian dr. W. R. Thompson, a world-renowned entomologist, wrote the following:

"As we know, there is a great divergence of opinion among biologists, not only on the causes of evolution but even about the actual process. This divergence exists because the evidence is unsatisfactory and does not permit any certain conclusion. It is therefore right and proper to draw the attention of the non-scientific public to the disagreements about evolution. But some recent remarks of evolutionists show that they think this unreasonable. This situation, where men rally to the defense of a doctrine they are unable to defend scientifically, much less demonstrate with scientific rigor, attempting to maintain its credit with the public by suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science."

A year later an important book appeared written by the scientist G. A. Kerkut on "Implications of Evolution" and in the review of that book in "American Scientist" (June 1961) John T. Bonner, himself an evolutionist, wrote:

"This is a book with a disturbing message; it points to some unseemly cracks in the foundations. One is disturbed because what is said gives us the uneasy feeling that we knew it for a long time deep down but were never willing to admit this even to ourselves. The particular truth is simply that we have no reliable evidence as to the evolutionary sequence of invertebrate phyla. We do not know what group arose from what other group or whether, for instance, the transition from Protozoa occurred once, twice, or many times. We have all been telling our students for years not to accept any statement on its face value but to examine the evidence, and, therefore, it is rather a shock to discover that we have failed to follow our own sound advice." (quoted by A. O. Schnabel in the Bible-Science Newsletter of March 15, 1967)

These two quotations both have their own value. The first warns the general public (meaning you and me) not to be too hasty in

accepting dogmatic statements of men in science. Theologians are often accused of being too dogmatic but do not forget that there is also a Dogmatics of Science, written with a capital D; as one scientist wrote recently:

"Scientific theories did not arise from experiments, but were in every single case designed by the contemporary philosophical systems and the basic principles of religion and world-view. Only afterwards they were tested and, as far as possible, confirmed." (W. Böhm, *Die metaphysischen Grundlagen der Naturwissenschaft und Mathematik*, 1965-66, p. 13; quoted by W. VanderKamp, *The heart of the Matter*, p. 21)

The second quotation warns the men of science themselves; they should not be too hasty in declaring their theories to be factual statements, and requiring that the Bible should be reinterpreted according to these statements. I don't want to disparage the astounding amount of knowledge which these men of science have assembled during the ages, and which has become so immeasurable in the last decades that they all must specialize because nobody is able to master all the available theories and facts. But precisely that last-mentioned fact should make them humble. Canadian dr. Evan Shute is such a specialist. (He is listed in *American Men of Science*, *American Men of Medicine* and editor of the annual medical journal *Summary*.)

Dr. Shute is the author of *Flaws in the Theory of Evolution* (3rd printing 1966) in which book "he brings to light an amazing number of difficulties for those who accept macro-evolution as an adequate explanation of the world of life." (quoted from the editor C. H. Craig.)

Dr. Shute is a creationist; but he is not a theologian who quotes the Bible; he only points to scientific facts which have struck him as being incompatible with the theory of evolution. Each of the 22 chapters of his book start with a proposition, and I will quote some of the propositions:

1. The lower four-fifths of the rock of the earth's crust is lifeless. Then life suddenly appears, it is at once general across the earth, and promptly demonstrates most of the types we now know. This is not the

evidence the evolutionist wants, and it is quite fatal to his claims. This is creation.

2. The biochemical probabilities of the spontaneous origin of life are so infinitesimally small that life obviously could not have suddenly started up on its own. It must have been created.

3. There is no evidence that bacteria, fungi, viruses and comparable forms have evolved further since life began, or are evolving beyond the level of strains now. Yet here are the simplest forms, the most readily observed, with a speed of manipulation which sidesteps the element of time the evolutionist always calls to his aid. In the most ideal place to study evolution the phenomenon is not found — and, indeed, its discussion is carefully avoided.

12. Botanists have the greatest problems of all evolutionists, unless one mentions experts in fungi, bacteria, viruses, and parasites, who also have real difficulties. Perhaps the worst problems of the evolutionary biologist are those that deal with parasitic plants and insects, and with carnivorous plants.

19. Gaps in the geological record prevent the evolutionist from proving that modern animals and plants have descended from older animals and plants by small gradations of change. There is no sign that such lacunae are due to inadequate knowledge of the rocks. They appear to be real and permanent.

I would like to quote all the theses of dr. Shute; but anyone interested should read his book himself, not only the propositions but also the up to date scientific exposition of these theses. As a matter of fact I must humbly confess that I am not qualified to judge adequately either the opinion of prof. Lever or the propositions of dr. Shute; too much technical knowledge is involved. But as long as I see that the theory of evolution is debatable in many points, and that a good scientific case can be made in defense of creationism, I am very much inclined to say: "Wait, wait, men of science; don't speak before your turn; and don't take away the staff from the pilgrims on their way to eternity."

L. Praamsma.

Report of the A.A.C.S. Board meeting

Tuesday and Wednesday October 8 and 9, following the first anniversary service of the opening of the Institute on Monday evening October 7, the Board of Trustees met at the Rehoboth Christian Reformed Church in Toronto. All board members, except our far Eastern and far Western board members Dr. J. Kamphuis and Mr. H. Antonides, were present.

Since the board membership of Rev. A. H. Venema and Rev. M. DeVries terminated at this meeting, the following members were elected as officers of the association: Rev. J. Joosse, president; Rev. L. Tamminga, vice president; Rev. J. Vos, secretary; Mr. J. DeKoning, treasurer.

A spirit of unity and mutual understanding was present during the two-day meeting. Motivated by the excellent and moving Anniversary Service on Monday, the board unanimously decided to make this an annual event with the location changing from year to year.

With the Institute services moving out West the coming season and the board's decision to hold the 1969 membership meeting in Calgary, the A.A.C.S. has truly become a national organization.

That the board meeting lasted for only two days, was to a large degree due to the excellent work done by the Board of Curators and the Board of Directors.

Dr. C. Seerveld, Dr. R. Kooistra, Dr. P. Schrotenboer, Rev. P. Jonker and Rev. J. Vos serve on the Board of Curators.

Rev. J. Joosse, Rev. H. Menne-ga, Rev. J. Vos, Mr. M. Koole, Mr. E. Vander Kloet and Mr. J. De Koning serve on the Board of Directors.

The nature and organization of the Study Conferences was discussed at length. As in 1968, it was decided also for 1969 to have five lectures instead of six, as in previous years. Sunday lectures will be omitted to allow more time for relaxation and fellowship.

Climax of the meeting was when on Wednesday for the first time in history, the Board could sit down together with all three staff members, Dr. H. Hart, Dr. B. Zijlstra, and Dr. J. Olthuis.

With the moving of Rev. H. A. Venema to Grand Rapids, the Board nominated Dr. P. Schouls and Mr. W. Sinnema for the Alberta vacancy.

The Board gave its enthusiastic support to the program outlined by the Development Director Mr. J. Hultink. Much of the success on the work done by the Development Director will depend on how he is received by and the response of the Christian Community.

M. Vander Meulen

Just off the press

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners' Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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ONZE HOUDING

Wanneer iemand iets over ons te zeggen heeft kunnen wij drie dingen doen: 1. wij kunnen het naast ons neerleggen; 2. we kunnen onszelf verdedigen en rechtvaardigen; 3. wij kunnen er goed over nadenken om te zien of wat die ander zegt misschien waarheid bevat. Het ligt er maar aan wat er gezegd wordt en wie het zegt, welke van de drie mogelijkheden wij te baat nemen.

Voor ons ligt een brief van een presbyteriaanse predikant. Deze predikant had in een blad een editorial geschreven, dat ons nogal interesseerde en waarover wij hem geschreven hadden. Zijn antwoord was veel langer dan wij verwacht hadden, maar ook geheel anders dan wij verwacht hadden. Hieronder laten wij enkele delen (vertaald) volgen:

"Bavinck in 'Onze Redelijke Godsdienst' heeft beweerd, dat wij de drie ambten van Christus niet kunnen scheiden. Wij moeten onze Heer altijd in Zijn drievoudig ambt van profeet, priester en koning zien. Mijn vrees is, dat in deze christelijke bewegingen die zo vitaal en belangrijk zijn, wij de ambten van Christus van elkaar scheiden. Ik voel dat het koningschap en het priesterschap uit elkaar liggen. Ik ben bang, dat als het priesterlijk werk van Christus over het hoofd wordt gezien, deze organisaties zullen uitlopen op een 'social gospel'."

Wij gevoelen, dat individuele groei in heiligmaking en groei in genade belangrijke en nodig zijn. Maar degenen, die uit Holland komen, degenen die ik heb ontmoet, blijken dit gezichtspunt niet te delen. Ik begrijp er niets van hoe dit bij degenen die Calvin gelezen hebben, moeilijkheden kan veroorzaken. Calvin's nadruk op het persoonlijk geestelijk leven overtreft wat hij heeft te zeggen over de Christen in de wereld. Ik schrok een beetje toen ik een Unionville conferentie meemaakte en daar hoorde bevelen, dat de Engelse puriteinen niet gereformeerd waren vanwege hun nadruk op persoonlijk leven met Christus."

En verder: "Ik verlang God's glorie. Dat is niet een academische verklaring van mij. Ik verlang daarnaar, omdat ik God's genade in Christus heb ontdekt. En ik verlang naar het succes van Uw organisaties in ons land, niet voor het welzijn van Canada, niet om de wereld te laten zien, dat wij gelijk hebben, maar voor God's eer. Dit moet naar mijn mening de overheersende passie van ieder Calvinistisch mens zijn."

Ik twijfel er niet aan dat U ons veel leren kunt. Misschien kunt U iets leren van ons. Ik voel dat wij totdat wij er voor zorgen om het denken van elkaar te verstaan en te waarderen op zulke punten in echte christelijke nederigheid en liefde, er van een nauwere samenwerking niets kan komen.

Er zijn veel dingen die mij voorzichtig maken. Wij moeten contact hebben, wij hebben elkaar dringend nodig. Ik bid God voor zijn overwinning in dit volk. Ik zou graag mijn deel bijdragen in wat U voor God doet. Maar ik voel terecht of ten onrechte, dat ik dit niet zou kunnen doen vanwege de totaliteit van mijn christelijke ervaring. Daarom mijn steun met reserves."

Wij laten het hier verder bij. Er staat meer in die brief, maar het komt vrijwel op hetzelfde neer. Hier is iemand, die in vele, in de meeste dingen gelijk denkt als wij, maar die toch niet dichterbij komen kan vanwege onze houding.

Laten wij nu eens niet deze kritiek terzijde werpen, maar er ernstig naar luisteren. Hier is iemand, die graag met ons mee zou doen, maar die verhindert wordt door onze nadruk op ons christelijk organiseren ten koste van onze klemtoon op persoonlijke kennis van Jezus Christus. Is dat helemaal onjuist? Of bestaat dit gevaar onder ons? Is het zo, dat wanneer iemand trouw naar de kerk gaat, lid is van de schoolvereniging, lid is van de christelijke vakbeweging, en gaat u maar door, bekend staat als een goed christen, ook al mist hij die strikt persoonlijke band aan de Heiland? Kan het zijn, dat wij de nadruk verkeerd leggen?

Christelijk leven wordt niet in de eerste plaats gekarakteriseerd door een christelijke organisatie, maar door een echt, blijmoedig geloof en een persoonlijke, zeer intieme band aan God. En die christelijke organisatie is daar een gevolg van.

Wanneer blijkt, dat ons organiseren, hoe dan ook of voor welk doel dan ook, een verhindering is voor anderen om dichterbij ons te komen, dan is het tijd geworden om ons te bezinnen.

D.F.



DE CRIMINAL CODE

Toen de minister-president nog minister van Justitie was in het kabinet Pearson, heeft hij een wijziging voorbereid in de Criminal Code, of wel het Wetboek van Strafrecht. Door deze wijziging in de wet zouden echtscheidingen gemakkelijker verkregen kunnen worden, zou men soepeler worden met abortie en zou homo-seksualiteit niet meer als misdadig in de zin der wet worden beschouwd.

Wij hebben indertijd reeds onze bedenkingen geuit tegen deze wetswijzigingen.

Nu is de toenmalige minister van Justitie thans minister-president. Zijn opvolger in het departement van Justitie is Mr. Turner en deze heeft bekend gemaakt, dat de wetswijziging nog in deze zitting van het parlement zal worden behandeld. Maar hij heeft er nog iets bij gezegd. Wanneer de wetswijziging in stemming komt, zal er gestemd worden bij partijen, niet bij individuele leden. Dat wil zoveel zeggen, dat als iemand persoonlijke bezwaren tegen deze wetswijziging heeft, hij die wel kan vergeten, want wat de partij beslist geeft de doorslag. En sinds het wetsvoorstel komt van de minister die lid is van de liberale partij, kan men de uitslag wel bevroeden. De liberale partij heeft een meerderheid in de kamer. Het zal dus een klein kunstje zijn, de wetswijziging er door te krijgen.

Wij zijn blij, dat de Canadian Council of Christian Reformed Churches het op haar agenda heeft om de regering te wijzen op het verkeerde in deze wetswijziging. Wij hopen nu maar dat de Council niet te laat in Ottawa aanklopt en dat het kwaad nog niet gedaan zal zijn, als het protest bij de regering komt.

Het is verheugend te zien, dat ook anderen door dit wetsvoorstel zijn gealarmeerd. Elders in dit nummer vinden onze lezers een herdruk van een editorial dat wij vonden in Reformed Heritage, een maandblad dat in Saskatchewan wordt uitgegeven. Dit editorial getuigt van een gezond inzicht in de zaak, maar tevens van een overtuiging, die heel sterke gelijkenis met de onze vertoont. Wij zijn wel blij met dit klaar getuigenis. Het is ons niet bekend hoe groot de oplage van dit blad is en of het onder de ogen van regeringspersonen komt. Maar het feit, dat ook in andere kring tegen dit onjuist optreden van de regering bezwaren worden aangekend, versterkt ons in onze mening niet alleen, maar doet ons tevens verlangen naar een nauwer contact met deze gelovigen, die wij niet kennen, maar die toch blijken van hetzelfde gevoelen te zijn.

D.F.

H. W. ARMSTRONG A FALSE PROPHET

④

When you listen to the Radio broadcast "The World Tomorrow" (which I do not recommend) Garner Ted Armstrong (H. W. A.'s son) will refer you time and again to his father's book "The United States and British Commonwealth in Prophecy". In this book Armstrong unfolds a theory in which he identifies Great Britain with the tribe of Ephraim and the U.S.A. with the tribe of Manasseh.

The theory is stolen from the British Israel Movement I suppose, even though Armstrong would deny it. But it serves his purpose, for it gives our false prophet an opportunity to read the Bible as a blueprint of the events you read in the newspapers. You simply substitute the names of the countries of today for countries mentioned in the Bible. That is all there is to it. And then you call this "plain truth" and there are many people who find it very interesting and who get scared by the blasting warnings if you don't believe it and who start their "converted life" by devoutly fulfilling God's Law which now tells you plainly that you have to give your tithes to Armstrong. After all, you won't have to do this a long time anymore, for the Great Tribulation will take place within five to seven years, if you want to believe Armstrong, who emphasizes time and again that he does not mention dates!

His so-called Master key

The Master key that unlocks prophecy is the identity of the United States and the British peoples, writes Armstrong. It would take too much space to follow this false prophet in all his crooked ways, but it might be good to see how Armstrong twists a number of key texts in such a way that they fit his purpose.

Take Genesis 17:1-5. God promises Abraham that he will be the father of many nations. Nowhere is Armstrong's conclusion:

"Notice carefully—the Jews have never been more than one nation. They are not and never have been MANY nations. So here is an amazing prophecy—a solemn promise from Almighty God, that could not be fulfilled in Christ, in Christians, nor in the Jews. We must look for a number of nations apart from either the Church or the Jews." (p. 24)

The argument that "many nations" cannot refer to the Jews is perhaps right. But the conclusion that those many nations must be found in Great Britain, the United States and as for eight other tribes in Holland, Belgium, Denmark, northern France, Luxembourg, Switzerland, Sweden and Norway (p. 128) is Armstrong's invention. Of course, Abraham became the father of many nations. Just think of all the people descending from Ishmael, from the children of Ketura, from Jacob and

from Esau. But, you see, when you have a theory first you cannot read the Bible that simply anymore!

In this connection I want to mention what Armstrong says about the promise to Abraham in Genesis 22:16-18, emphasizing vs. 17b: "and your descendants shall possess the gate of their enemies." He has for convenience's sake found a translation that gives the word "gate" in the plural as "gates". (p. 26) Now what is a gate? When speaking nationally, a "gate" would be such a pass as the Panama Canal, the Suez Canal, the Strait of Gibraltar, says Armstrong. Well, that is what you call simple Bible reading, but I am sure that the "gate of the enemy" is quite simply understood by the unprejudiced reader as the gate in the walls of the cities. Possession of the gates means control over the conquered enemy. But you see, Armstrong has to prove a point. And it so happens that the Panama Canal, the Suez Canal, the Strait of Gibraltar, are or were under control of the U.S.A. or Great Britain (aha, Ephraim and Manasseh).

But, would Armstrong say: did you never read Gen. 35:9-12? Jacob would become "a Nation and a Company of Nations". Now this of course must be the great nation of the United States and the British Commonwealth of nations. But must it really? Would it not simply be God's promise to Jacob that out of him would come forth the nation Israel and the 12 tribes as the company of nations? Gen. 35:12 says that the land where this nation and company of nations shall dwell is the land promised to Abraham and Isaac. And that is the promised Land. That is Canaan. (Deut. 34:4)

David's throne established forever

Armstrong makes a big point out of God's promise, that "the throne of his (i.e. Solomon's) kingdom would be established forever". (2 Sam. 7:4, 5, 12, 16). You see, he has to prove that Queen Elizabeth now sits on David's throne. And he concludes this from the word "forever":

"Almighty God made an absolutely binding covenant with David, UNCONDITIONALLY guaranteeing that there should never be a single generation from that time forward when there would not be a descendant of David, in UNBROKEN DYNASTY, sitting on David's throne, ruling over children of Israel! It was the promise of continuous, unbroken DYNASTY—all generations forever—that was guaranteed." (p. 68)

It seems so plain. Forever is forever, is unbroken dynasty. But is it? The Hebrew word for forever can mean different things. Just read for example Ex. 21:6, or Sam. 1:22, where the word "for-

ever" does not mean more than a lifetime. Moreover Amos (9:11,12) speaks clearly of the tabernacle (the house) of David that is fallen, and has become a ruins. Acts 15 refers to Amos, speaking about the ruins of David's house. So the Bible itself gives a different interpretation of "forever" than Armstrong does.

But if you want to prove a point you have to be able to twist a little. And that is going to be some twisting as soon as he comes to Jeremiah 33:17, 18, where you read this: "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the levites want a man before me to offer burnt offerings continually", etc. Of course, Armstrong first emphasizes that little word "never" to prove that David's throne must still be in existence TODAY! (i.e. in London!). But then he does get stuck with the Levites. Now see what he writes about that:

"This does not say they shall have, all these years prior to Christ's coming, continually offered sacrifices. Other scriptures show plainly that they should not have been offered after Christ's own sacrifice by Christians, and they were not by Jews after destruction of the Temple in 70 A.D. . . . Since many of the Levites undoubtedly remained among the Ten Tribes—although we know many continued among the Jews—and since those remaining among the Ten Tribes have lost their identity along with all the Ten Tribes—it is entirely possible that much, if not most, of the called true ministry of Jesus Christ through the centuries have been of the tribe of Levi" (p. 73).

Oh, oh, Mr. Armstrong, that is a bad twist, for I heard you say, that the true Gospel has not been preached since 70 A.D. until 1934, when the "World Tomorrow" was first broadcast on the air!

So I could go on and on. I could show you how ridiculously the tender twig of Ezek. 17:22 is explained to be a daughter of king Zedekiah, who should have gone with Jeremiah to Ireland and there married a prince, who happened to

be a descendant of Israelites who went to Ireland 400 years before that time. I could ask you what you think of Armstrong's exegesis of Ezekiel 21:27, where the words "I will overturn, overturn, overturn" (a ruin, a ruin, a ruin I will make it, R.S.V.) are explained as transferred, transplanted, all for the sake of establishing the fact that the throne of Zedekiah's daughter, David's throne, went from Ireland to Scotland to England. I could ask you whether you don't find it difficult to accept, that the United States are identified with Manasseh, since the population of the United States is quite a melting pot and mostly since it seems odd that of the British settlers (according to Mr. A.: Ephraim) just exactly those who are descendants of Manasseh went to the United States. How do you figure that out?

How has Armstrong figured out that Germany is Assyria? How does he dare to say that in the Bible the words "House of Israel" never refer to the Jews, while Jesus Himself does exactly that (in Matt. 10:5, 6 and 15:24). How does he dare to say in "1975 in Prophecy", "Jesus Christ said, Ye shall be hated of all nations . . . we are the nations that are HATED by all other nations today—or hadn't you noticed that fact?" No, I have not noticed that fact that the United States are hated for Jesus name's sake! (Luke 21:17) What I have noticed it this: Armstrong twists the truth, he reads his theories into the Bible, he adds and omits whenever that is convenient.

Conclusion

My conclusion can be very short. Armstrong's Plain Truth is a Deceiving Lie. The apostle John advises you not to receive such false prophets in your house (nor his Radio Broadcast, nor his papers, nor anything that smells of Armstrong) and Paul really clobbers men like this. For this false prophet preaches another Gospel: let him be accursed.

L. Slofstra.

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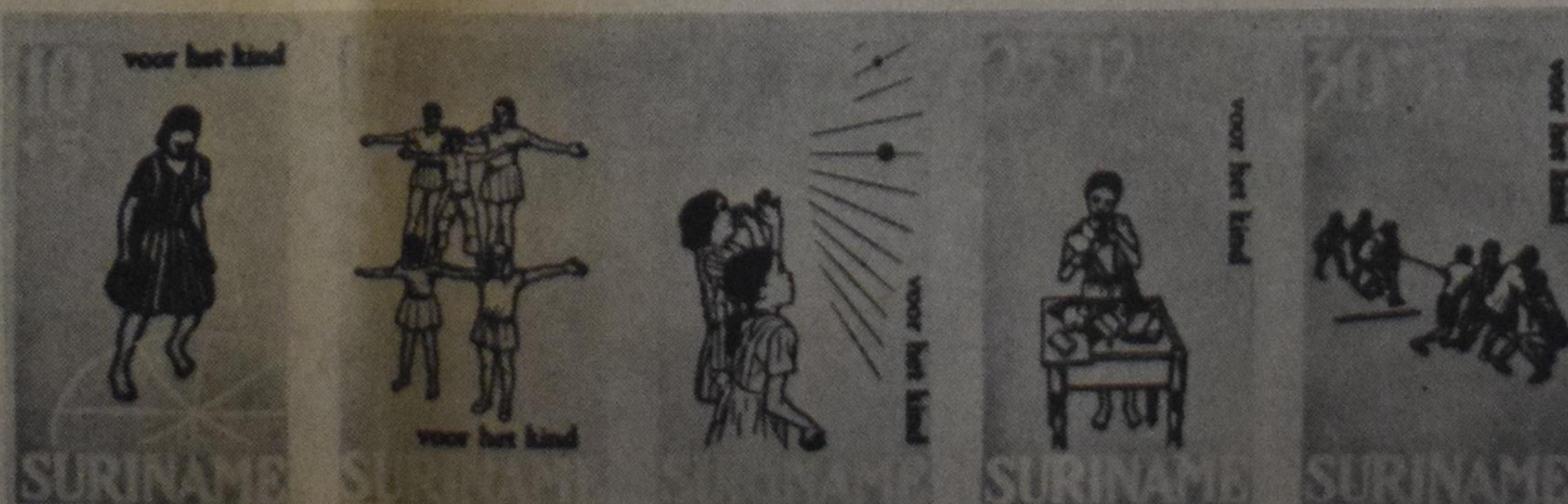
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From Hither and Yon

TO A NEW LEGALITY

EDITORIAL

by REV. B. SHORT

Canada is about to be introduced to a new legality. For several years the liberal intellectual element of this country has been agitating for new legislation on divorce and abortion and homosexuality. Prime Minister Trudeau when he was the Minister of Justice in the Pearson government proposed a bill dealing with these matters. The bill was to have widened the present laws concerning divorce and abortion. Homosexual practices between consenting adults would be legal as long as these practices were done in private.

Justice Minister Turner has said that he will introduce the bill in the coming session of Parliament. He has also said that he would expect the bill to be voted upon by parties and not by a free vote of members.

The whole question raises many grave problems for Christians. A basic philosophy of government is involved. The bill if passed will be done so by a majority party who by sheer weight of numbers will be able to make its will law within the country. Because the Minister of Justice insists on a non-free vote forbidding members to vote according to their conscience, it might be more accurate to say that the will of the Cabinet will be forced upon the nation through the political machinery of the party system. Members of the Liberal Party will not be free to vote according to their conscience. Members who may have christian

scruples about wider divorce laws, and who cannot conscientiously condone homosexual practice or wider abortion laws, will be forced to vote against their christian conscience.

The issue graphically illustrates the impossibility of neutrality in the same arena of politics. How can a Christian politician disregard all christian principles and vote for the new legality? He must either be loyal to Christ or to the Party. If he votes with the party he is guilty of idolatry for he will be accepting the authority of the Party and rejecting the authority of Christ. He is placed in a difficult situation. This situation should indeed cause him to ponder and question the validity of belonging to a political party that demands he sell his soul for the sake of political advantage and power.

It is obvious that the underlying philosophy of the Canadian political parties is glaringly humanistic. The argument behind the new legality is the claim that no one particular religious view of morality should dominate a pluralistic society. The Christian view of morality is rejected where it was once sustained. We must not be deceived however into thinking that now the law is free from religious bias. That is not so.

Our Lord Jesus has said that if men are not for Him they are against Him. That is true of politicians as well as preachers and people who sit in church pews. Christian people in the ranks of

evangelicalism have generally felt that their christian activities were to be confined to private devotions and Sunday worship. That view and practice has resulted in the present humanistic political situation in Canada. The religion of Humanism prevails. The argument that no one religious view of morality should be law within a pluralistic society is unacceptable to christians. The Christian knows that Humanism is just as much a religion as is his Theism. In Humanism man himself is worshipped. The will of man, the good of man, the potentialities of man, the glory of man is the heart beat of Humanism. Humanism does not believe in God, it believes in man and his rights. It does not believe in a fall but in an upward progressive course. Man has defects, difficulties, problems, but these are but part of the evolutionary process. Man is now able self-consciously to improve himself, to decide what is good and best for him. Man can decide without God and His laws. God is denied, or at best a perfunctory lip service is paid to Him. It is out of the apostate religious faith of Humanism that the new morality and the new legality springs.

It is not religious neutrality that is being expressed. It is but the religion of man opposing itself to the religion of Christ. It is unbelief against belief, it is Satan against God. It is really the liberal understanding of morality being now legalized in place of the revealed law of God.

Obviously Mr. Trudeau believes in the sole will of the government. There is no appeal to a majority of consenses within the country. He and his party have decided what is good for a pluralistic society. That would be perfectly legitimate if the government had an authority higher than itself upon which to make its decisions. It has

none, and it is certain that the new legality which is the ultimate outcome of the new morality is opposed to the revealed will of God. The scriptures speak plainly about the sanctity of life, and the sanctity of marriage, and the purity of heterosexual relations, and it is strenuously opposed to homosexual perversions. For every true believer in Christ the authority of scripture is final.

Because the Holy Scriptures speak on these matters, governments are to hear and obey, and sustain the scriptural directives. Governments are not authoritative in themselves, nor do they receive their power from the people, but from God. They are ordained of God to maintain justice. The justice they are to maintain is not man's concept of it, but God's Word about it. Governments are to preserve the God-created institutions of social relationships, and to punish the evil doer. All christians should be eager for good government and loudly declaim bad government. In the matter at hand it is the duty of Christ's people to speak out.

In the light of the present political situation where men are forced to vote for laws which their faith in Christ forbids, it is time that Christians rose up from their pious wool-gathering in Sunday services, and realized that their faith must infect their whole life, yes, even the life of politics. It is about time that we ceased being merely pie in the sky christians and became active, bold, aggressive. It is time to lay the foundations of a political party with a truly christian viewpoint, it is time to build truly christian schools, and it is time to begin to think in christian terms about our life, and to begin to give christian answers to the unbelieving humanistic world. The time is now.

(Reformed Heritage)



9400 RUSSISCHE TANKS IN OOST-EUROPA

In het kader van het Warsawapakt zijn er in Oost-Europa Russische strijdkrachten gelegerd. Het aantal manschappen wisselt naar gelang de omstandigheden. In de grafiek geven wij een overzicht van de gemiddelde sterkte van de Russische strijdkrachten in de diverse landen. Deze cijfers hebben betrekking op de verhoudingen vóór de gebeurtenissen in Tsjechoslowakije. Het is mogelijk dat de sterkte van de Russische strijdkrachten inmiddels is vergroot.

Totaal is de Russische macht aan tanks in Oost-Europa gemiddeld 9400 stuks, terwijl de luchtmacht totaal 1800 toestellen zou omvatten. In Roemenië en Bulgarije zijn geen Russische troepen aanwezig. Op grond van de aardrijkskundige ligging van deze landen acht men dit niet nodig.

De Russische strijdmacht in Tsjechoslowakije wordt geschat op max. 600.000 man.

Indian Reformed Church organized in Durban, South Africa

(Capetown, S.A.) At a meeting 'far more important than its size would lead one to suppose', says Die Kerkbode, four congregations of Indian Christians were united into a Synod of August 28. The church is the product of the mission work of the Dutch Reformed Church (NGK) of South Africa.

Indians were first imported into Natal over a century ago to work in the sugar plantations and now total over 600,000 of which 82.2% live in Natal. The Dutch Reformed Church began among the In-

dians in 1946. The first congregation was established in 1957 and the fourth two years ago. The constituting Synod was held at the oldest congregation, at Pietermaritzburg. Six Dutch Reformed missionaries are working among the Indians. Activity was not started earlier because there was a widespread idea that the Indians would return to India and because the Dutch Reformed churches were busily engaged in evangelizing the coloured and the Bantu in South Africa and surrounding countries. (RES)



DE STENEN BRUID

door M. Van Nuis-Zuidema

(22)

De ingenieur weet niet, dat het een biddende man is die op de afgesproken plaats op hem staat te wachten.

Zelf heeft hij zijn tijd voor besprekingen en telefoontjes met allerlei instanties hard nodig gehad en daarom bij impuls stopt hij niet, om portier open, portier klap weer dicht, Jochem in te laten, maar zwenkt hij vlak voor Jochem langs, de erachter gelegen parkeerplaats op.

Lenig werkt hij zich uit de wagon, kijkt wenkbrouwpalend naar Jochem, die ver weg schijnt te zijn.

"Burgemeester!" — zo noemt hij Jochem vaker amicaal op een intiem ogenblik als dit — "als u het goed vindt kan we even een kop sterke koffie drinken. Ik voel me flauw van al het praten en kletsen. 'k Voel me zo leeg als een zak."

Jochem knikt instemmend, als steeds even gemuseerd om het "burgemeester". Zelf heeft hij nu ook het gevoel van "honger" en "leeg".

"Pettig familiebezoek gedaan?" informeert de ingenieur, zelf niet zo heel veel jaren ouder dan Jochem, als ze in de stationsrestaurant een tafeltje hebben gevonden, en de consumptie is besteld.

Door de rook van z'n sigaret heen ziet Jochem naar de ingenieur tegenover hem. Het innemende gezicht van de man, die in deze dagen alleen denkt in cijfers, beton, zinkstukken en zandzakken. Maar in een plotselinge behoefte toch iemand deelgenoot te maken van z'n zorgen, vertelt Jochem kort: "Ik ben bij m'n meisje geweest, of beter m'n bruid. Ze had verleden week dinsdag m'n vrouw zullen worden."

"En?"

Even kijken zee en dijken en materialen in zijn brein naar de achtergrond en leeft hij mee in deze onverwachte romantiek van de man, wiens kamer hij heeft gedeeld de weinige uren van slapen en tijdens een enkele keer samen een maaltijd gebruiken.

Jochem schudt z'n hoofd. Haalt z'n schouders op. "Ik weet zelf niet goed, wat ik ervan denken moet, of het uit is of niet. Ze is bewusteloos, drijvend op een paar planken gevonden. De verdere familie is verdrongen. Onze eigen kamers, die we

al hadden ingericht, en al onze spullen zijn verdwenen. Dat laatste is te overkomen, maar wat erger is: ik kan haar niet meer benaderen. Van het eerste moment af, dat ze bijkwam en mij herkende. En waarom, dat is mij totaal een raadsel, maar ze is gewoon verward."

De ingenieur blaast bedachtzaam z'n rookwolkjes recht omhoog, trommelt met z'n andere hand op de leuning van z'n stoel. Dit is een geheel ander te bevechten terrein voor hem. Een vrouwenhart. Onnaspeurd. Niet te pellen, zoals het water. De golven en stromingen niet te berekenen. Wisselvalliger dan de zee met haar eb en vloed en springtij, al heeft die op z'n tijd ook haar grillen en kuren, zoals nu is bewezen. Maar op de grootste verrassingen na zijn de krachten te meten en te bevechten door nieuwe, trottere, zwaardere en nog hogere dijken met sluizen en gemalen....

En nu zegt z'n nuchtere verstand tegen Jochem: "Dat is onnatuurlijk. Het is geen gewone reactie. Ik zou er als leek ook niet aan gaan zitten prutsen. Leken kunnen alles bederven op elk terrein. Beschouw haar als het water, de dijken, die toch de oorzaak zijn van al deze ellende, ook van de hare. Daar zijn jullie, op het dichten van de eerste bressen na, ook afgebleven met je handen. Dat was verstandig. Jullie hebt alles direct aan ons, deskundigen, overgelaten. En jullie vonden dat vanzelfsprekend. Was het ook. Ieder is nu eenmaal het meeste thuis op z'n eigen terrein. Ik zou me met gemeentebestuurders ook niet bemoeien. Als je een raad van me wilt aannemen, doe precies zo met je bruid. Ga met haar naar een deskundige. Ze heeft een mankement. Psychologisch natuurlijk, dat heb je zelf ook wel begrepen. Ik en jijzelf, wij kunnen toch geen verklaring vinden voor haar plotseling afwijzende houding. Hoewel de oorzaak natuurlijk de schok was. De angst, de schrik, noem maar op. Nu kun je alles op z'n beloop laten en denken, tijd sluit, maar gebruik je verstand. Doe als met de dijken. In haar geval, raadpleeg een goed psychiater. Ik kan je wel aan een adres helpen. Misschien weet je zelf ook iemand, of je huisdokter...."

Jochem knikt peinzend. De versregels zijn nog niet geheel in zijn onderbewustzijn verzonken. "Wie kan er tranen drogen als Jezus...."

De kelner laveert weer om het tafeltje heen, maar als hij vertrokken is, vouwt Jochem z'n handen voor een kort gebed voor hij aan z'n uitsmijter begint.

De ingenieur is dit al van hem gewend, maar nu brengt het meteen z'n gedachten in een andere richting.

Als Jochem weer opziet, zegt hij: "Je kunt er ook met je dominee over spreken. Dat evangelie van jullie in z'n waterlaarzen lijkt me niet alleen zedepreker. Neem me niet kwalijk, hoor, maar zo heb ik altijd tegen die lui opgekeken. Ik ben vroeger

wel eens in een kerk geweest, had je niet gedacht hè, waar er één urenlang stond te galmen over de hel. Brr. Maar het deed me niets. Intussen, die van jullie heb ik tenminste ook het woord "hemel" horen gebruiken. En in de praktijk — hij knikt tevreden, — lijkt het me wel een man van de werkelijkheid. Iemand die meent wat hij zegt. Ja, ik mag dat mannetje wel, al snap ik in de wereld niet, hoe iemand er z'n bestaan in kan vinden een ander te kapittelen. Enfin, dat is jullie zaak. Als jullie op je vingers getikt wilt worden, nu dan moet je het laten doen. Maar wat je bruid betreft, kerel, praat eens met hem. Hij heeft toch met jullie zielen te maken? Nu, dit geval ligt dan ook wel enigszins op zijn terrein, dunkt me. En anders, wil je dat adres van me hebben, altijd bereid even te schrijven, hoor. Zo uit m'n blote hoofd weet ik het niet."

De lichtbundels uit de koplampen boren witte tunnels in de duisternis om hen heen, waarin niet meer te voorschijn springt dan in nevelige schijn voorbijflitsende huizen en bomen, als ze terugrijden naar hun door de zee bevochten stukje land, waar nu slob en water hoogtij viert met ruïnes van boerderijen, woonhuizen en schuren, en waar kadavers met hun alles doordringende stank de lucht bederven.

Jochems gedachten gaan terug naar Ellewien, alleen achtergebleven in het vreemde huis. Misschien toch vertwijfeld, dat ze hem heeft laten gaan. Dat laatste kan hij alleen maar hopen.

"De psychiater," peinst hij, of.... en dan gaat hij de beide mogelijkheden tegen elkaar afwegen, "dat evangelie van jullie." Met een glimlach weet hij dat hij dominee Bruining zo zal blijven noemen en dan niet bedoeld als scheldwoord, maar als eretitel. Ja, waarom zal ik het niet met het Evangelie doen? God is het, die geslagen heeft. En.... wie kan er tranen drogen als Jezus, immers geen?

"Ruik je de stank?" vraagt de ingenieur als ten slotte de door het water omgewoelde weg moeilijk begaanbaar wordt.

Jochem knikt.

Ja, ik ruik het. We zijn bijna thuis."

Ellewien droomt alle nachten van het water. Het immer kolkende, schuimende, vuile, gele, zwarte of grijze water. En steeds weer drijven de anderen daarop rond, op het zoldervlot en zij kan niet bij hen komen. Nooit. En iedere keer als ze het vlot bijna heeft bereikt en haar handen al uitsteekt om te grijpen, is Jochem daar en hij duwt de zolder diep en steeds dieper het water in. Ellewien wordt dan wakker in een hevige angst, met het steeds weerkerend schrikbeeld voor ogen. Meestal ziet ze moeder het duidelijkst. Scherp en mager is haar gezicht. De anderen ziet ze nooit goed, het is of

zij steeds in een bleke mist verborgen blijven. Gewoonlijk valt ze tegen de morgen in een droomloze slaap, maar dan is er het teleurstellende bij het wakker worden, dat ze denkt thuis te zijn. Gewoon in haar eigen kamertje, en de geluiden die ze op dat moment soms van buiten of in huis hoort, zijn van de jongens of van moeder, die beneden bezig zijn. Rauw komt de werkelijkheid dan op haar af en slaat haar lam. En dan is Jochem er ook. Maar als ze aan hem denkt is er ook weer stevast de zolder.

Als al de dagen wordt ze ook deze morgen wakker in het zekere weten thuis te zijn. De terugslag is er ook nu, maar ditmaal worden de beelden verdrongen door iets anders. Vandaag. Ja, er is iets vandaag. Vandaag.... wat.... ja wat was er.... o ja, Celestientje.... Wim.... Bennie.... mevrouw.

Het is of deze gedachte haar een prik geeft, een duw van binnen, of er iets in haar scherpgezet wordt, of er een spanning in haar komt die er na de ramp, toen haar niets overbleef, niet meer is geweest.

Er is nu geen dag die haar leeg en hol aangrijnst, alleen maar om haar alles in herinnering te brengen.

Er is nu.... "iets".

Iets dat moet, en als ze deze morgen aan het ontbijt zit, geeft het haar een licht plezier.

Berend ziet het in haar ogen.

Goed zo, meisje, denkt hij, deze kant moet het uit. En dan straks die bruidegom van je nog terug.

Vlak na het ontbijt stapte Ellewien de deur uit, gelijk met Berend, die echter een andere kant uit moet.

Tot het tuinhek loopt hij met haar mee, heftig tikkend met z'n stok.

Hij zou nu iets hartelijks tegen haar willen zeggen, maar wat zijn op ogenblikken zoals nu, de woorden die werkelijk iets te betekenen hebben, vaak moeilijk te vinden. Ellewien met al haar leed en verdriet, waarmee moet hij haar benaderen zonder banaal te zijn?

Het is maar een paar stappen door het grint naar het tuinhekje. Berend maakt het voor haar open en laat haar voorgaan. "Een nieuwe wending, kind?"

"Ja," knikt Ellewien en er krampt iets om haar mond, want waarom, waarom moest, toen zo pas de buitendeur achter haar dichtging, haar eigen huisje haar zo duidelijk voor de geest staan? Haar eigen huisje, waar op deze tijd van de dag ook de zon in de kamer had moeten schijnen, in die kamer, waar zij nu toch moest zijn, waar ze toch hoorde. En de zon schijnt er, maar op het water, dat zal glinsteren boven haar nieuwe meubels.

(Wordt vervolgd.)



FROM THE BOOKSHELF

SHE SHALL BE CALLED WOMAN, by Frances Vander Velde, published by Kregel Publications, Grand Rapids, Michigan - 49503.

Revised Edition - paper \$2.15

A book's sixth edition proves that it is in demand. The first printing of this book was in 1958. In the revised edition the author changed some parts which dealt with the women of today.

In a fresh and imaginative way, she presents 31 women of the Bible, beginning with the Mother of us all — Eve — and closing with Lois and Eunice.

Not only does she bring the character under study alive for the reader, but she leads us into personal contact with that woman of the Word. We feel as if we have met these women and have much in common with them. Managing Martha, too busy to be still with her Lord. Salome ambitious for her sons. The divided heart of Lot's wife. Dinah, the darling daughter of Jacob, "who went out to see the daughters of the land." "Which twentieth-century mother is not worried about the laxity of morals in the time we live in?"

asks the author as she discusses this topic with us.

The title page speaks of a Gallery of Character Sketches; in reading I found it helpful to keep this thought in mind. (At times I expected more than just the character analysis.) However, this does not mean that the author limits her character study to a few Bible verses in which the person is specifically mentioned. The author's aim in presenting the sketches is that it may lead the readers to a searching of the Scriptures.

If we want to know all about Sarah and her famous husband we should read every chapter from Genesis 12 to twenty-four and all other references in the Scriptures. (Page 23). Reading these twelve chapters will take no more time than it takes to read a magazine story, and it will be far more rewarding.

There are so many books to read and an abundance of magazines, many of which we regularly and eagerly peruse. Not all of what we read is worth our precious time and so we must give thought for the best. The Bible is the best Book. It is *always* and in *every*

way profitable to read. It will take much prayer, consecration and determination to transfer some of the zeal for secular reading to sacred reading. A study of Sarah's life will delight you and increase your desire for the Word, for: "Blessed is he that readeth . . . The words that I speak unto you, they are spirit and they are life."

Sarah's life is sketched as Sarai at home, in a heathen environment; Sarai in a Harem, no doubt wondering whether Abram really loved her; Sarah in her tent, her faith tested, tried and rewarded; Sarah listed as one of the only two women in the long list of the heroes of faith.

While reading the sketch I wondered why the author had chosen I Peter 3:6 as the related text under the title. She had not specifically exposed this text in her analysis. Following each sketch the author gives a list of Suggestions for Discussion. When I came to question 11, I realized that here the related text came in. In searching for the meaning of that text in its context, Sarah's picture was not only completed but it began to have meaning for me.

With Priscilla, the author asks (p. 242): "Will you take the time to read the two letters to the Corinthians and the one to the Ephesians? You will learn much about the characters and the problems of these people with whom Priscilla worked and prayed and worshipped."

Extensive research was made of the Bible times in which these women lived. In beautiful and descriptive language she paints them for us; their centuries, their towns and their circumstances.

The author also knows the wo-

men of today and she has studied them. She speaks to us with love and authority. In her practical approach beginning in the introduction to the sketch and throughout the analysis, she admonishes, encourages and advises us, counter parts of the Women of the Word. Throughout this book Mrs. VanderVelde, who is a mother of eight herself, places special emphasis on the responsibility and privilege of Christian motherhood. Yes, she agrees, turn to good guidance books on child rearing. But she warns us not to neglect to find the Lord's advice in His Word and in our prayers to ask for wisdom.

Women in Politics

In the introduction to the sketch on Deborah, the author points out the nineteenth and twentieth century woman. She agrees they have been in the news especially the last one hundred years, yet the mark they left is not impressive. Worldwide Indira Ghandi is the second woman in recent history to head a government. The *new woman* is here to stay, "when we study Deborah we conclude there is nothing new under the sun, for there were also *new women* in early civilization. The heroic, gifted, public-minded Deborah was a new woman in an age that is very old. Although we still agree that women's greatest sphere is in the home, God does endow some women with superior gifts and for such women, as Deborah, even men will step aside or follow in her train."

Mrs. Vander Velde herself is an active member of the Christian Reformed Church of Oak Park, Illinois. She has written for newspapers and church publications. She appears often as speaker for various interchurch groups in Michigan and Illinois.

The pastor of her church encouraged the author to write this series of studies of the Women of the Word. In his foreword he says that he is grateful to the author for writing this volume. I endorse his sentiments.

Personally I have always been hesitant in using a Bible character and holding it up for example. Yet Mrs. Vander Velde's approach is such that it helps the reader in searching the Scriptures. Especially in the valuable Suggestions for Discussion, she aids us in doing so and confronts us once more with our personal life of faith.

I am glad a woman wrote these sketches even though "always the severest critic of woman is woman." (page 30.)

This book definitely deserves a place in our homes for personal devotions and belongs in every Society. I would not suggest to use it for weekly material but when making up the season's schedule, it should be included. In reading I kept the "Gallery" thought in mind and chose characters at random, which gave me more appreciation and enjoyment of the book.

Jane Malda

Wij lezen voor U

"ALLES NIEUW". Over ster-
ven, begraven, en opstandings-
leven. door Th. Delleman.

Uitgave: T. Wever, Franeker.

De boeken, die Ds. Telder inder-
tijd schreef over het leven na de
dood, zijn al weer oud. Maar de
belangstelling voor de vragen, die
Telder in zijn boeken aan de orde
stelde, is gebleven. Nu brengt Ds.
Delleman, de bekende emeritus
studenten-predikant van Gronin-
gen, het onderwerp weer ter
sprake in een boek onder boven-
staande titel, dat niet wetenschap-
pelijk theologisch is opgezet en
daarom voor iedereen leesbaar is.

Van dit boek kunnen verschil-
lende goede dingen worden gezegd.
In de eerste plaats behandelt Delle-
man zijn onderwerp op een tere
pietevolle wijze. Ook als hij ge-
dachten naar voren brengt, die
afwijken van traditionele opvat-
tingen, doet hij het zo, dat nie-
mand in zijn droefheid gekwetst
wordt of in zijn troost bij het
heengaan van geliefden gestoord.
Er is, integendeel, in dit boek heel
veel troostrijks te vinden. Aantrek-
kelijk is in de tweede plaats, dat
er in dit boek zoveel bijbels tek-
stenmateriaal wordt behandeld.
Uiteindelijk moet de Schrift het
toch zeggen en Delleman doet in-
derdaad een poging om heel veel
bijbelwoorden te verklaren. Ver-
der zijn er in dit boek verscheide-
ne mooie gedichten en meditaties
over het sterven en het leven daar-
na opgenomen. En eindelijk heeft
dit boek een zeer interessant twee-
de gedeelte, waarin allerlei, litur-
gieën voor begrafenisdiensten wor-
den besproken. We krijgen een
indruk van de wijze, waarop ver-
schillende kerken handelen bij "uit-
vaartdiensten", en ook de schrijver
van het boek geeft zelf een proeve
voor een begrafenisliturgie, die
onder ons gebruikt zou kunnen
worden.

Naast de goede dingen, die we
graag noemen, heeft dit boek ech-
ter o.i. ook minder goede kwalitei-
ten. In de eerste plaats vinden we
de opzet van het boek, met name
in het eerste deel, niet erg over-
zichtelijk. Delleman heeft zijn stof
wel in zeven hoofdstukken, die een
zekere orde aangeven, onderge-
bracht, maar hij geeft geen logi-
sch opgebouwd betoog. Hij maakt
telkens allerlei gedachten-sprong-
en, die het rustig lezen bemoei-
lijken. Daarbij komt, dat het boek
vol staat met citaten, die de me-
ning van anderen weergeven, maar
die soms niet duidelijk worden
onderscheiden van wat nu eigenlijk
de gedachte van de schrijver is.

Ons grootste bezwaar is echter,
dat Delleman in zijn visie op het
leven na de dood niet is vrij te
pleiten van speculatie. Hij ver-
werpt — o.i. terecht — de ge-
dachte, dat de mens zou bestaan

uit lichaam plus ziel als twee sub-
stanties, en legt alle nadruk op
de mens als een geheel, maar hij
komt dan tot de conclusie, dat de
lichamelijke verrijzenis al met het
sterven begint. Hij ziet dan in
onze *lichamelijke* verrijzenis twee
fasen, een aanvankelijke lichame-
lijke verrijzenis bij ons sterven en
een volkomen lichamelijke verrij-
zenis bij Christus' wederkomst. De
schrijver bleef eerlijk op, dat de
nieuwe R.K. catechismus hem op
dit denkbeeld heeft gebracht. Op
de vraag waarin deze lichamelijke
verrijzenis bij het sterven dan be-
staat antwoordt hij, dat we daar-
bij niet moeten denken aan enige
weerde van ons biologisch ver-
gankelijk lichaam, omdat ons nieu-
we lichaam wordt gekenmerkt door
de geest, en dat we verder moeten
zwijgen. De verhouding van het
"gaan verrijzen" tot onze tijd en
onze ruimte kennen wij niet.

Als ik dit alles lees over een
begin van onze "lichamelijke ver-
rijzenis" bij ons sterven, dan vind
ik dit een ingenieuze constructie.
De bijbelteksten, die Delleman
aanhalt (Joh 14:1-4 en b.v. 2
Cor. 5:1-8) overtuigen me echter
allermint van de juistheid ervan.
Delleman buigt deze teksten naar
zijn nieuwe vondst toe. Zeggen ze
— objectief gelezen — wat hij
poneert? Spreken deze teksten van
New Westminster, B.C.

een "lichamelijke verrijzenis" in
de hemel in een (door Delleman ge-
handhaafde) tussentoestand?

De lezing van Delleman's boek
heeft mij opnieuw overtuigd hoe
moeilijk het voor ons is om te be-
palen hoe het eeuwige leven van
God's kinderen na hun dood zal
zijn. De bijbel zegt ons duidelijk,
dat het heerlijk zal zijn, dat we
bij Jezus zullen zijn, dat er een
lichamelijke opstanding zal komen,
maar over het hoe valt meer hele-
maal te zwijgen dan half te specu-
leren.

Ik moet hier nog iets aan toe-
voegen. Het boek van Delleman
draagt typisch het stempel van de
theologische onzekerheid, waarin
kerkelijk Nederland anno 1968 ver-
keert. Hij noemt de hemel een
"symbool van een voor ons onzicht-
bare openbaringswerkelijkheid." Hij
wijst een deterministisch "mis-
verstand" over de verwerping van
de hand. Hij is van mening, dat
er een herbezinning moet plaats
vinden over wat in de Bijbel ge-
zegd wordt over de hel. In het
tweede gedeelte van zijn boek, dat
handelt over begrafenisliturgieën,
verwerpt hij het bidden voor onze
doden niet absoluut. Hij poneert
— o.i. terecht — dat al kunnen
we niet meer bidden voor de ver-
geving van hun zonden en voor
hun eeuwige rust, we toch met
hen kunnen meebidden voor wat
ze nodig hebben bij de vervulling
van hun hemelse dienst.

Dat Delleman's boek bovenge-
noemd stempel vertoont verbaast
ons enerzijds. We hebben jaren-
lang het catechisatieboekje ge-
bruikt, dat hij samen met Ds.
Gerritsma schreef. Dat was een
steer boekje zonder theologische
onzekerheden.

Aan de andere kant verbaast
het ons niet. We staan nu eenmaal
in theologisch Nederland tegen-
woordig voor grote verrassingen!
Er zijn daar heel wat in de dienst
vergrijpsde broeders, die vroegere
publicaties niet meer voor hun re-
kening nemen en druk aan het
"heroriënteren" zijn.

Ik constateer dit feit zonder ver-
der commentaar. Niet omdat ik
het in al de bovengenoemde din-
gen met Delleman eens ben en ook
niet omdat ik niet bezorgd ben over
de genoemde situatie in Holland.
Maar omdat een oordeel over de
"heroriëntatie" in Holland gerijpt
moet zijn. Mijns inziens wordt
vooral vanuit dit continent deze
heroriëntatie dikwijls te haastig
en daarom niet verantwoorde wij-
ze bevestigd. De situatie in Hol-
land is zó veelzijdig en heeft zo-
veel aspecten, dat we voor een ge-
neraliserend oordeel ons moeten
wachten.

Tenslotte nog deze opmerking.
Delleman's boek is door de firma
Wever in Franeker smakelijk uit-
gegeven. De omagfoto, die een
koperplaatje laat zien behorend
bij het bronzen deksel van een
doopvont en die de "verrijzenis
van Jona" uit de vis voorstelt, is
passend en treffend.

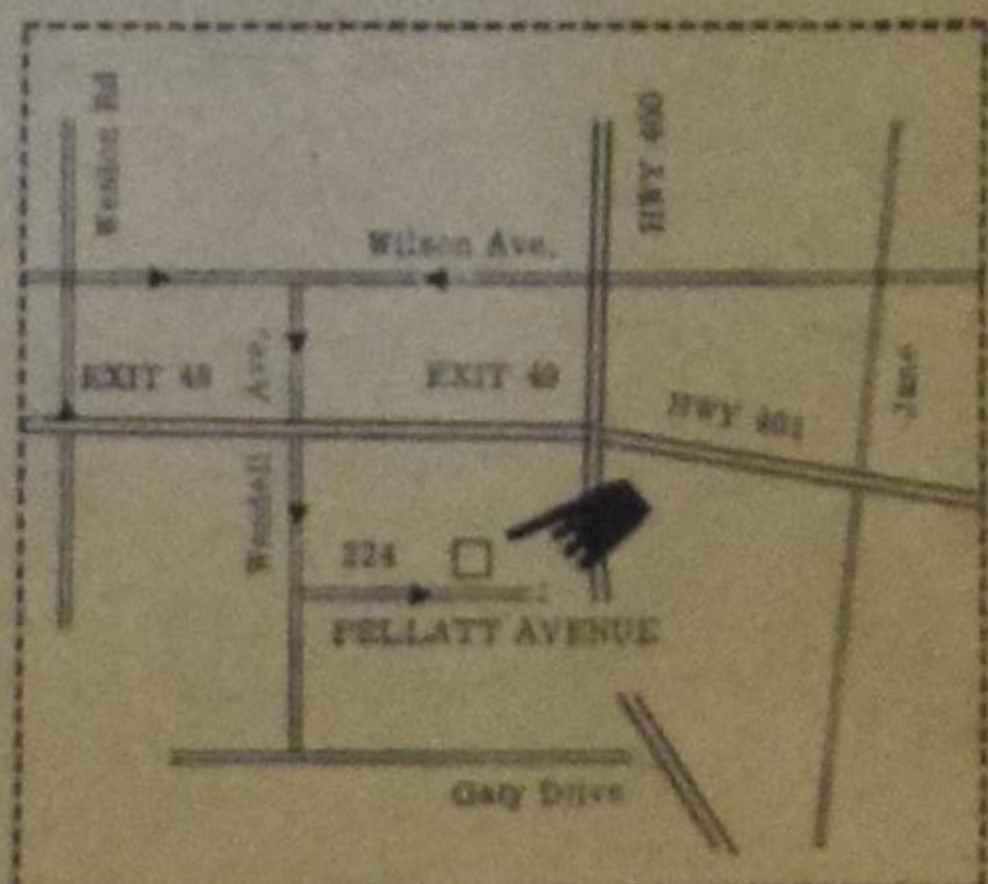
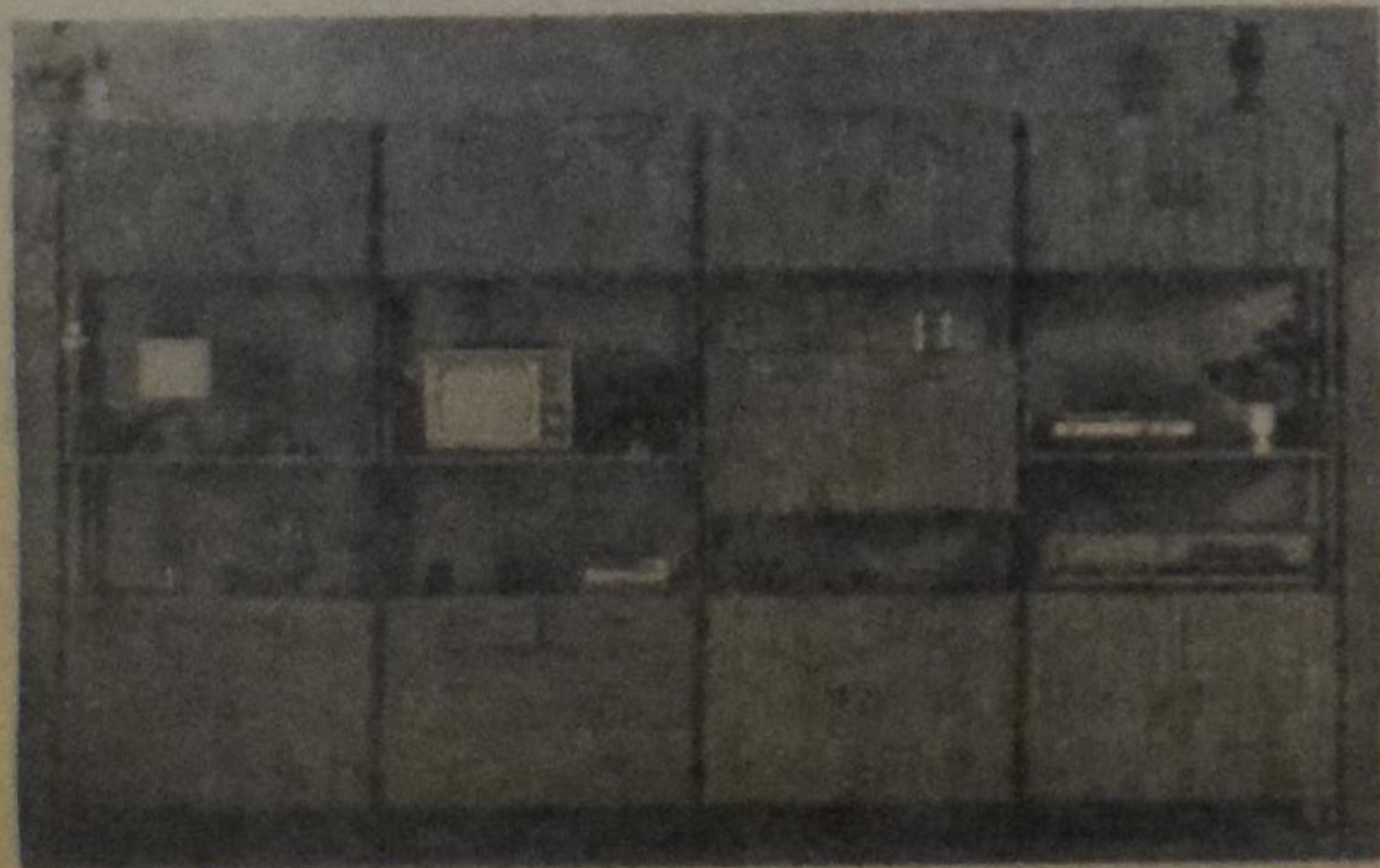
Van Andel

DATUM CENTRALE

- | | |
|-------------------------|--|
| November 16 | F.O.C.U.S. Conference in the Arts Building, Room 114, 10:00 A.M. at the University of Guelph. Series of three seminars on topics of current interest: Ethics (Papal Encyclical), Labour, Literature. |
| November 23 | Conference of concerned Christians, McNab Street Presbyterian Church, Hamilton, Ontario. Freedom versus Responsibility in Labour Relations?, introduced by Mr. N. L. Mathews, Q.C. |
| November 23 | Bazaar Willing Workers for Calvin Chr. School, Hamilton, Ont. |
| November 30 | "Sinterklaas" party, Christian Action Foundation, Hamilton, Ont. |
| November 30 | Fall meeting of the Ontario Alliance of Chr. Schools in the Scarborough Chr. Ref. Church, 1580 McGowan Rd., Agincourt (Toronto). |
| December 7 | "Sinterklaas" party, Christian Action Foundation, Hamilton, Ont. |
| December 19
Hamilton | Christmas Oratorio "Bethlehem" by Hamilton Chr. Choral Soc., Grimsby Chr. Choral Society and Hamilton Youth Choir. |
| December 21 | Christmas Banquet, Christian Action Foundation, Hamilton, Ont. |
| December 26
Grimsby | Christmas Oratorio "Bethlehem" by Hamilton Chr. Choral Soc., Grimsby Chr. Choral Society and Hamilton Youth Choir. |
| December 28 | Hockey Tournament, Physical Education Building, Guelph University. |
| February 22, 1969 | Toronto: Annual Meeting of the C.J.L. Foundation. Speaker: Dr. Bernard Zylstra. |

De meeste van deze samenkomsten zijn geadverteerd in ons blad. Wij verwijzen naar die advertenties voor verdere bijzonderheden.

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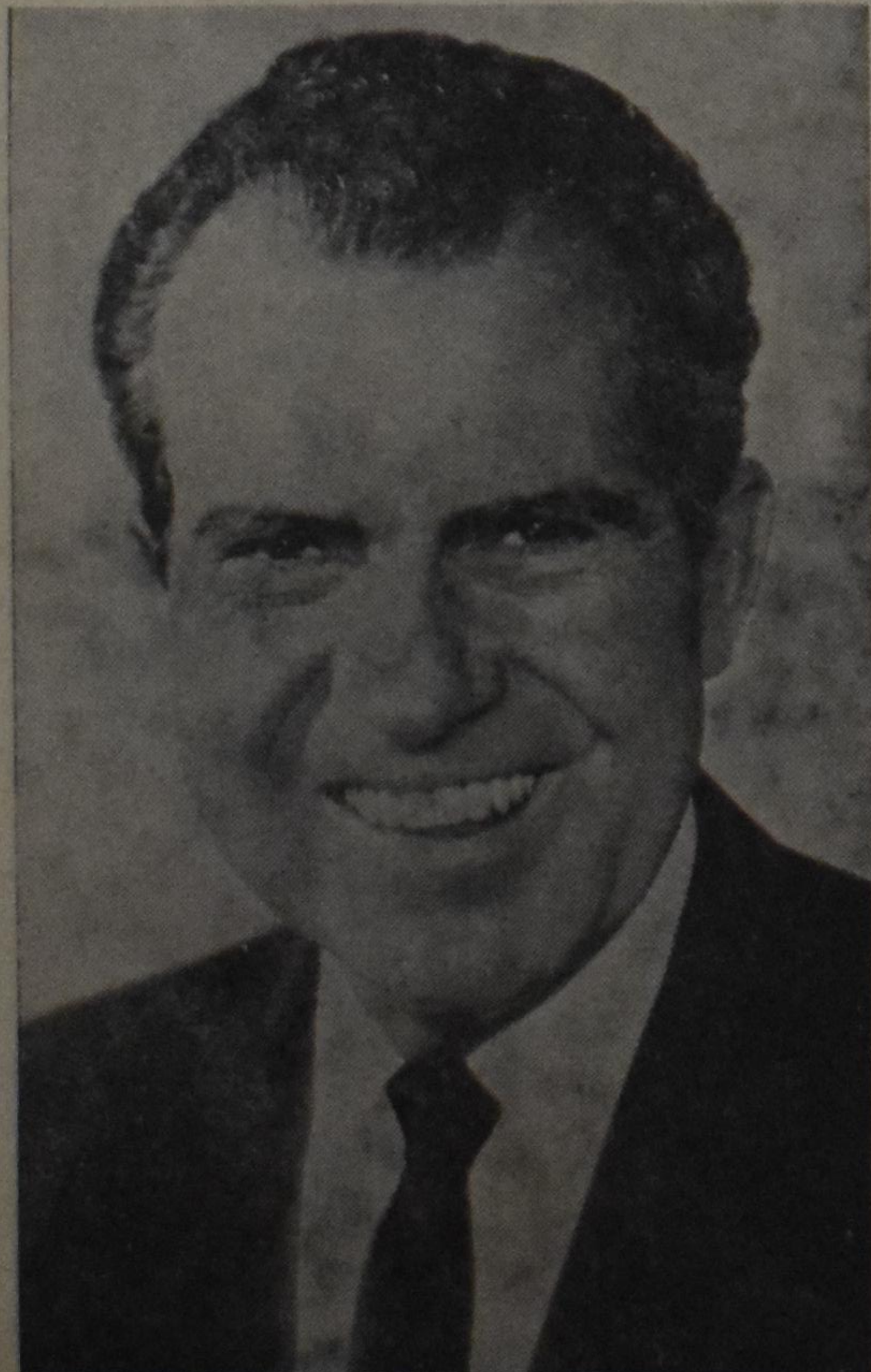
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A New Interpretation of Genesis 1-3?

UNANSWERED QUESTIONS

A few weeks ago a discussion was opened in the columns of "Calvinist-Contact" on a new interpretation of Genesis 1-3. Prof. Pietersma addressed at least six questions to Prof. Kistemaker and the latter responded under the heading "An answer to questions".

At the end of his response Prof. Kistemaker makes the remark, that in future debate he welcomes a sound Scriptural approach to the creation and paradise accounts. I think that we all want this. He further suggests that only issues should be discussed and that personal predilections be avoided. I, too, believe that this will most certainly be in the interest of a healthy debate.

The debate or discussion is not between Prof. H. M. Kuitert and Prof. S. Kistemaker only. There are many who think as Dr. Kuitert does and there are many who think in Dr. Kistemaker's train of thought. So not the persons but the issues are important.

Now there are also many people who do not think that Dr. Kuitert and others have given the final solution to all problems concerning Gen. 1-3, but who do feel that a number of questions have been laid before us, which need to be answered. And here I come to my problem. The problem concerns the answer to these questions, as given thus far by several writers, amongst them by Prof. Kistemaker. I fail to see that an answer has been given. And all I try to achieve by my writing now is to press for an answer. We owe it to the many people in our community who have problems.

The first and perhaps the main question of Prof. Pietersma was: "What does he (i.e. Prof. Kistemaker) mean when he speaks of an account that gives us history". I have searched for the answer to that question. I could not find it, unless it is to be taken for an answer, that "we listen to the author of Genesis and conclude that God's revelation comes in the form of history. The structure of the book called Genesis relates to history; we do not find a different literary genre-poetry or prophecy — for Genesis is a book of history."

But the question was: what kind of history? The question is unanswered. Now we can only suppose that Prof. Kistemaker sees the creation account in Genesis as an objective report of a past event.

I also suppose that in the same train of thought the theologians Gispén and Young are quoted with approval as having shown in their

exegetical studies of Genesis 1, that the sacred writer speaks of days and not of long periods.

But particularly at this point I — and I am sure many others — have a problem again. When I went to Catechism lessons as a pupil I was told that a day is twenty-four hours. I was also told that the earth was supposed to be 6,000 years old, but it could have been much longer, too. Now it seems that scientists, christian scientists at that, have read in the book of God's general revelation that the earth is millions of years old. Theologians, reading the Bible, have never said much against this. So when I went to Catechism lessons as a teacher, I — and many ministers with me — (just read a number of Catechism books) taught our pupils that a day could well be a long period of time. We said, that Scripture teaches us that "with the Lord one day is as a thousand years and a thousand years as one day".

In our present discussion however I hear Prof. Kuitert as well as Prof. Pietersma as well as Prof. Kistemaker say that the sacred writer speaks of days and not of long periods.

Of course Prof. Kuitert has no problem here, for it is his opinion that the account of creation is to be seen as a teaching model. But do Prof. Kistemaker and others not have a problem here? Trying to follow their train of thought, what must I answer to the boy at highschool, college or university, who is convinced that God's book of general revelation tells him that the earth is millions of years old and that the days of creation must have been long periods? Must I tell him that he should not believe all the nonsense which science thinks up? Must I do so at the risk, that he will turn against the Bible, tearing at least the first pages and perhaps many more out of it?

Or must I ask myself the question whether it could be possible that the author of Genesis wrote the creation account with a completely different idea about history and what that means in mind than I thought of? Do the genealogy lists, in which several names are skipped, not point into this direction?

I could further elucidate my problem by referring to Genesis 2:7: "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". If this is to be

exegeted as an objective report of a past event I would have to see God at work, making of dust or clay a sculpture that has the form of present man. I further have to see God bending Himself over this sculpture and breathing into his nostrils. And then I see all of a sudden this man come to life. Must Genesis 2:7 be exegeted thus? Is any other exegesis not eisegesis (that is, reading our own ideas into the text)?

Now we all know that the report is very inaccurate. For it says nothing about brains and veins and intestines, etc. But what do we say? We say: so what? All the author of Genesis wants to tell us and all God Himself wants to tell us is that God created man and that He created life! Prof. G. Ch. Aalders exegetes this text by first giving a different translation of the first half of the verse. He reads: "And the Lord God formed man, dust from the earth..." and exegetes this as to mean, that the human body has been built up completely from elements which are similar to those which we find in the soil of this earth. But even Prof. Aalders concludes concerning the phrase: "God breathed into his nostrils..." that this of course means only to say that man's breath of life must be attributed to a direct act of God.

Has Aalders now given a figurative exegesis of a text which means to give us an objective report of a past event? Of course we need not draw the conclusion that what Aalders did was eisegesis instead of exegesis. We simply conclude that the Bible did not mean to give a complete biological report concerning man's creation.

The question however is: must we maintain that the sacred writer of Genesis 2 did intend to give us an accurate historical account of the creation of man? Can we apply our definition of history as an objective report of a past event to the creation and paradise accounts in Gen. 1-3? Would that be a Scriptural approach?

I will not try to repeat all the questions which Prof. Pietersma wrote down in his article, questions which mostly remained unanswered, questions which nevertheless are pressing, especially since the impression is often given by those who try to answer them, as if indeed a different interpretation of Gen. 1-3 takes away something essential to the life of faith.

I, too, have heard Prof. Kuitert and I was left with more questions than answers. But I am sure that a different interpretation of Gen. 1-3 need have little to do with

one's faith as long as this different interpretation does not lead to a denial of the redemption for fallen man by our Lord Jesus Christ. I am equally sure however, that many people who know more about science and evolution than I do, may be led to serious conflicts of faith, if they would be forced to accept the exegesis of Gen. 1-3 as given by many present writers in our church — or church related — papers, as the only possible and acceptable one.

It is for this reason that I

regret for one thing that the Synod of the Christian Reformed Church refused repeatedly to act upon the request for a Study Committee concerning these matters.

It is for the same reason, that I hope for an other thing, that my pressing for an answer to difficult questions concerning Gen. 1-3 may stimulate others to take part in the discussions. These discussions may not stop in a dead end street, before they even have really started.

(Rev.) L. Slofstra.

Genesis

Er wordt heden veel geschreven over Genesis. Volgens modernisten en de Nieuwe Theologie zou Genesis niet afkomstig zijn van Mozes, maar van veel latere datum.

De van oudsher geldende verklaring in Geref. kringen was: Goddelijke openbaring aan Mozes en mondelinge overlevering. Dit laatste was zeer goed mogelijk, gezien de hoge leeftijden. De patriarch Sem kwam uit de wereld van voor de Vloed en leefde tot in Abrahams tijd. In generaties gerekend stond Adam gelijk met zijn grootvader en Jacob zijn kleinzoon. Een eigenaardige bijzonderheid is, dat de Joodse rabbinen, uit de tijd voor Christus, Sem beschouwden als Melchizedek, die Abraham tegemoet kwam. En nu verder weer van Jacob tot Mozes dezelfde verhouding als van grootvader tot achterkleinzoon. Nu is daar in deze eeuw een grote verandering gekomen ten opzichte van de mondelinge overlevering. Men heeft n.l. ontdekt, dat de schriftkunst veel ouder is dan men vroeger dacht en zelfs best kan dateren van voor de Zondvloed. Een andere oude rabbijnse overlevering noemt Henoch als de uitvinder. In elk geval, het oudst bekende volk in de archeologie, de Sumeriërs, leefden kort na de vloed. Zij schreven op kleitabletten en die geschriften vermelden feiten van voor de vloed. Iets zeer bijzonders is b.v. dat die oude Sumerische geschriften vertellen van acht koningen voor de Vloed (Kramer, The Sumerians). En nu vertelt de Bijbel van 10 patriarchen voor de vloed. Op het eerste gezicht dus geen complete overeenstemming. Maar de overeenkomst wordt treffend, als men in aanmerking neemt, dat van die tien patriarchen voor de vloed slechts acht dat ambt werkelijk hebben bekleed. Want Methusalem, de achtste, sterft in het jaar van de vloed. Volgens de oude patriarchale orde waren die patriarchen evenals Noach: profeet, priester en koning in hun tijd.

Nu zijn deze kleitafeltjes uit die oude tijden bij tienduizenden opgedolven. En nu zou het toch wel zeer vreemd zijn, dat die aartsvaders Gods leidingen en openbaringen ook niet zouden hebben op-

geschreven en zo voor het nageslacht bewaard.

En dat is het wat de archeoloog Wiseman ontdekt in zijn boek: "Nieuwe ontdekkingen over Genesis". De inhoud van Wiseman's werk volgt hier verkort en enigszins schematisch weergegeven.

Volgens Wiseman bestaat Genesis uit een zevental oorkonden, d.w.z. oorspronkelijke geschriften, die door de Aartsvaders zelf zijn overgeleverd en al zeer vroeg zijn opgeschreven op kleitabletten zoals toen gebruikelijk was, die bij duizenden zijn gevonden.

Het kenmerkende van deze kleitabletten is, dat ze niet beginnen met een opschrift, maar daarmee eindigen. De slotzin is dan b.v.: Dit is de geschiedenis van zo en zo. En als men nu Genesis goed beschouwt zegt Dr. Wiseman, dan bestaat het uit een zevental aparte verhalen, die allemaal eindigen op dezelfde manier, n.l. met dezelfde zinsmede. Het einde van elk gedeelte is dan telkens: "dit is de toledot (de geschiedenis) van Noach". Of: "dit is de toledot (de geschiedenis) van Sem, enz. Nu kan het Hebreeuwse woord toledot twee betekenissen hebben, n.l. 1e geschiedenis, 2e nageslacht. En nu is dat toledot in onze hedendaagse vertalingen dikwijls verkeerd vertaald door geslachtsregister. Als men nu Genesis leest op de wijze van Dr. Wiseman dan vindt men dit:

Het eerste gedeelte van Genesis 1:1 tot Gen. 2:4a. Het eindigt met de woorden: "dit is de toledot, de geschiedenis van hemel en aarde, toen ze geschapen werden." Dit eerste gedeelte is natuurlijk openbaring van God aan Adam.

Het tweede gedeelte begint met Gen. 2:4b: "Toen God de hemel en aarde gemaakt had." Het geeft een beschrijving van wat tijdens Adams leven gebeurde. Het eindigt in Gen. 5:1a met de zinsmede: "dit is de toledot, het boek van Adam." Dus wat Adam beleefde en overleefde.

Het derde gedeelte begint aldus met Gen. 5:1b met de woorden: "Toen God de mens schiep". Dit derde gedeelte vertelt van Adams nageslacht tot en met Noach en de dreigende Zondvloed. Het eindigt weer met de bekende woorden Gen. 6:9a: "Dit is de toledot, de geschiedenis van Noach." Dat wat Noach beleefde en overleefde.

Het vierde gedeelte begint dan in Gen. 6:9b met de woorden: "Noach was een rechtvaardig man", en vertelt dan van de vloed en daarna. Het eindigt in Gen. 11:10a met de woorden: "Dit is de toledot, de geschiedenis, van Sem." Dus wat Sem beleefde en overleefde.

Het vijfde gedeelte begint in Gen. 11:10b met de woorden: "Toen Sem 100 jaar was, gewon hij Arfachsad", verder de lijn naar Abraham. Het eindigt in Gen. 25:19a met de woorden: "Dit is het verhaal van Izaak de zoon van Abraham." Het is hoofdzakelijk de geschiedenis van Abraham verteld door zijn zoon Izaak.

Het zesde deel begint in Gen. 25:19b met de woorden: "Abraham was de vader van Izaak". Het vertelt de geschiedenis van Izaak en Jacob. Het eindigt in Gen. 37:2a met de woorden: "Dit is de toledot, de geschiedenis van de familie van

Jacob." Dus wat Jacob beleefde en overleefde.

Het zevende gedeelte begint in Gen. 27:2b met de woorden: "Jozef was 17 jaar oud", en vertelt dan verder van Jacobs zonen", hoofdzakelijk Jozef, en de komst in Egypte. Het eindigt met het laatste hoofdstuk van Genesis, als Jozef voorzigt de uittocht uit Egypte.

Daarvan zegt Wiseman verder: Deze oorkonden waren zonder twijfel op schrift, wat uit hun typische vorm en naschrift duidelijk blijkt. Zij moeten als kostbare erfstukken van vader op zoon bewaard zijn tot aan Mozes toe. Mozes heeft deze oude geschriften gebruikt voor de samenstelling van het boek Genesis. Misschien een enkele verklaring toegevoegd, b.v. plaatsnamen. Het is ieder lezer natuurlijk bekend, dat de indeling in hoofdstukken niet door Mozes is aangebracht, maar in veel later tijd. Men neme nu eens de moeite en zette achter het eind van ieder verhaal in de Bijbel een punt, zoals Wiseman dat aangeeft. B.v.: Gen. 2:4a, dit is de geschiedenis (generations) van hemel en aarde toen ze geschapen werden. (punt)

En lees Genesis eens op die wijze. Merk daarbij op, dat ieder verhaal begint met een verwijzing, een korte herhaling, van het vorige. Zo gelezen valt de zeer logische samenstelling direct op.

Het boek van Wiseman: Nieuwe ontdekkingen over Genesis, is verkrijgbaar bij Baker, Grand Rapids in de Engelse taal. In het Nederlands bij Riemer, boekverkooper, Ermelo, Nederland, en misschien ook bij Bouma's boekhuis, Groningen.

P. H. VanderWerff.

Thamesford, Ont.

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From the Mailbox

THE CRUSADES

Dear Mr. Editor,

May I have just a little bit of space in your paper? In regard to the article by Tini Van Ameyds regarding the Leighton Ford Crusade in Edmonton, I like to present two short quotations which fully express my feelings on this matter. The first is taken from a sermon by the late Dr. Eldersveld, entitled *The Christian Way*:

"I'm afraid that our preaching is not going to be like that of those early followers of the Way if we are thinking only about those whom we hope to win. This modern concern about the number of converts can have as disastrous effect upon evangelism. Are we being caught up and swept along by the spirit of the age, in which everything is measured by statistics? Are we merely trying to popularize the gospel, to make it more acceptable, so that we can get more people into the church? What are we preaching for? Only for decisions? . . . Paul certainly came to grips with the gods of business in Ephesus. So great was the impact of his preaching that although there were many hard hearts in the city, nevertheless he challenged not only the paganism of religion itself, but also the paganism of business and industry.

"Does our preaching still do that today? Is it a serious threat to the gods of modern business and labor and industry? Does the Christian Way come to grips with the idols of silver which dominate our way of life? I wonder. There doesn't seem to be much evidence of a clash . . . And maybe the Christian pulpit is responsible, to a large extent, for our failure to make the Christian Way a significant factor in the economic struggle. Too much of our preaching is irrelevant to the social context. It is narrowly individualistic. It is concerned only with seeing how many converts it can get, as though it were possible to make real converts without making an impact upon the paganism in which they are compelled to live out their faith.

"Church membership is at an all-time high. Religion is flourishing. The number of decisions for Christ is growing by leaps and bounds. But civilization appears to be largely unchanged. The process of spiritual decay has not been arrested. Society is become less Christian and more secular. How do you explain this phenomenon? We have more Christians but less Christianity than we ever had before! Thousands of people are saying that they want to be followers of the Way, but evidently they don't make any real impact upon our way of life. What's wrong here? Has the gospel lost its power to transform the lives of men? Can't it do what it did in Ephesus? Well, maybe we ought to compare our preaching with the preaching of Paul. Are we preaching the same gospel? Or is it a more liberal gospel, or at least a more popular gospel?"

The second quotation is from Dr. Hart's book, *The Challenge of Our Age*:

"We see the massive christian crusades by the Grahams and the Fords, filling whole stadiums. We also have the popular radio programs to which thousands listen and write in, the old-fashioned-Bible hours. These mass appeals result in thousands of so-called decisions for Christ. If we would add up the results of all this work we would have to come to the conclusion that in the last decade millions of people in North America have decided for Christ . . . So they decide for Christ. And then nothing happens. Or has something happened? Has something changed or is something changing in North America as a result of the millions of decisions for Christ? Of course not. For these people end up in a church which has nothing to say to them . . . We cannot simply keep calling people to make decisions for Christ, i.e. keep asking them to enter the Kingdom of Heaven, if all we have to do for those who have been invited is to ask them to make more invitations. For what are they to do in the Kingdom? What is life like there? We must teach them and ourselves that living in the Kingdom is simply living, i.e. keeping house, having political problems, and whatever else there is of ordinary and earthly and normal events in human life . . . It must all be different, totally different, anti-thetically different. That means creationally the same and spiritually different!" (pp. 127-129)

Sincerely,

J. Tuininga.

Avondmaal vieren in feestzaal "modern"

Avondmaal vieren in een "feestzaal". Het klinkt ons, gereformeerden, wat vreemd in de oren. Haast oneerbiedig. Dit gevoel van oneerbiedigheid en ongepastheid zal nog wel versterkt worden als ik u vertel, dat aan de buitenzijde van de zaal "Modern" een groot bord hangt: — Feestzaal Modern. Voor bruiloften en partijen —. Gaat men daar het heilig Avondmaal vieren?

Ik zou kunnen opmerken zonder meer: "En waarom niet? Is de avondmaalsviering voor de gelovigen geen feest? Een feest van bevrijde dus blijde mensen". Is deze maaltijd geen voorsmaak van "de bruiloft van het lam"? Maar ik wil u gaarne wat meer opheldering geven, omdat ik anders misschien toch onbedoelde misverstanden zou aanwakkeren.

Al vele jaren zijn door de Stichting Jeugdwerk 's Gravenhage-Oost (een stichting voor bijzonder jeugd- en gezinswerk, uitgaande van de plaatselijke Gereformeerde Kerk) samenkomsten op zondag belegd in de feestzaal "Modern" bij gebrek aan een eigen geschikte vergader-ruimte. Zo begon het. Uit nood dus. Maar deze "nood" is ons in de loop der jaren tot "deugd" geworden. Het is gebleken, dat voor onze klubbuiscontacten de drempel van zo'n neutraal, in de buurt bekend zaaltje, veel lager ligt dan de drempel van de kerk.

We begonnen deze samenkomsten op zondag eens per maand. Dat werd na enige jaren: eenmaal in de veertien dagen. De laatste

jaren komen we elke zondag om half elf bij elkaar. Daarmee was voor meerdere jaren een soort "status quo" bereikt. Maar de laatste tijd kwam er verandering: Er kwamen verrassende vragen naar voren: "Waarom worden de mensen in de kerk wel 'gezegend' en wij in Modern niet"? (van iemand, die de Kerk uit ver verleden nog kende). "Mogen onze kinderen niet gedoopt worden"? "Mag dat alleen als je bij een kerk hoort"?

We hebben toen gesproken over het kiezen voor de Heer, de kerk, de doop en het avondmaal. Men was geïnteresseerd. De kerk — zo lang vergeten hoofdstuk — verscheen weer ergens aan de horizon. Langzamerhand — na heel veel gesprekken van bestuur, van vaste krachten en vrijwilligers — is het plan gerijpt, om de "Modern"-samenkomsten om te vormen in diensten van een wijkgemeente-invoering. 25 December 1965 werd een historische datum in ons werk. Op die eerste Kerstdag werden in de feestzaal "Modern" drie ouderlingen in het ambt bevestigd.

Een begin van "gemeente-vorming" was er nu in onze feestzaal. Een nieuwe "status" van onze bijeenkomsten. Hoewel — aanvankelijk vroegen we ons af: "Is er nu veel veranderd?" De diensten werden op dezelfde wijze voortgezet. Met dit verschil, dat de zegen werd uitgesproken aan 't begin en einde van elke dienst. Dat er werkelijk iets veranderd was, werd langzamerhand duidelijk. Er kwamen klubbuiscontacten, die belijdenis

wilden doen in "Modern". De heilige doop werd gevraagd en bevestigd. Bij de eerste "baby-doop" was het zaaltje (ruimte biedend aan een honderdvijftig personen) tjokvol, zonder dat we voor deze doopdienst "propaganda" hadden gemaakt.

Een moeilijke zaak was toch nog: de Avondmaalsviering. Op 25 december 1965 werden de eerste ouderlingen in het ambt bevestigd. Op zondag 25 februari 1968 hadden we voor de eerste maal voorbereidingsdienst voor het heilig Avondmaal. Het Avondmaal werd gevierd op zondag 3 maart 1968. In de feestzaal.

Zondag 3 maart 1968.

Het is op deze dag al vroeg te merken, dat er in "Modern" iets bijzonders gaat gebeuren. Het is zelfs iets heel bijzonders. Onze eerste avondmaalsviering in de feestzaal. De leden van de wijkraad met hun dames zijn in de weer om alles klaar te zetten. De tafels worden geplaatst in een wijde U-vorm. Een aantal dames heeft de tafelkleden geborduurd met het motief van de zevenarmige kandelaar. Symbool van de Gemeente. De kleden zijn zachtgeel van kleur. Ze harmoniëren uitstekend met het donkerbruine avondmaalservies van kunstardewerk. Er is besloten om kleine bekertjes te gebruiken. Na veel heen- en weer gepraat. Uit puur praktische motieven ten slotte: ze zijn het gemakkelijkst te hanteren.

We zijn in spanning. Hoeveel avondmaalsgasten zullen er komen? En in het bijzonder: wie? Door de leden van de wijkraad zijn met verschillende op eigen verzoek voorafgaande gesprekken gehouden. Bij de voorbereiding is duidelijk gesteld, dat het criterium voor toetreden niet is: het lidmaatschap van een of andere kerk. Door toetreden belijdt men Jezus Christus te kennen en lief te hebben als Heer en Zaligmaker. Wat schuchter komen de meesten de feestzaal binnen. We zijn allemaal onder de indruk van wat straks gebeuren gaat.

We beginnen gewoon — als op elke zondag. De dominee op het podium. De gemeente zit op rijen stoelen. Bij de nodiging ten Avondmaal komen er zovelen, dat we ze aan één tafel niet kunnen plaatsen. In totaal vieren we met zijn vijftigen het Avondmaal (leiding en wijkraad inbegrepen). Wij hebben deze Avondmaalsdienst beleefd als iets heel moois, iets heel prijs — als lente in de tuin der kerk — nieuw leven — nieuwe beleving. Het was net of we veel dichters stonden bij de nieuw-testamentische gemeente.

We idealiseren te veel? Misschien wel. Het ideaal moet toch blijven wenken! Tegelijk realiseren we ons terdege, dat we leven anno 1968. Ons werk houdt ons wel nuchter — met beide benen op de grond. Wij zijn mensen van deze tijd, levend in deze harde, chaotische, verbijsterende wereld. Misschien juist daarom was deze avondmaalsviering een lichtstraal van Boven, een klein stukje hemelse werkelijkheid op aarde — een voorproefje van de hemelse bruiloft. Avondmaal — in de feestzaal "Modern".

(Informatiedienst Geref. Kerken.)



THE WORLD AROUND US

Russia and Eastern Europe

The events in Czechoslovakia were only the latest in a series of changes in the communist world that took the outside world by surprise. The Hungarian rebellion of 1956, China's break with the Soviet Union and immersion in internal convulsion, and even the rejection of Russian control in Rumania — all were largely unforeseen by most of the experts in the West. The West still seems to view totalitarianism in the moulds made by Hitler and Stalin; we are not prepared to accept rebellions, as was the case with Hungary, or deep splits, as with China, and when the Czechs first moved on their path for more freedom, we were not prepared for this either. The sad truth is that the West has accepted Eastern Europe as belonging to the sphere of influence of Russia, and we rarely recognize that there are a number of distinct nationalities there who have the same longing to express their specific national feelings as we do in the West. This, to a certain degree, has become possible in Eastern Europe, provided of course that the communist party will remain in control.

Tito led the way in 1948 with the defection of Yugoslavia; the China-Soviet split made it possible for little Albania to work its way from underneath Russian paternalism; in 1964 Rumania announced what amounted to a virtual declaration of independence, with her leaders refusing to subordinate their economic development to the central coordination and planning of the bloc's Council of Mutual Economic Assistance (Comecon) and supinely to accept its dictate that Rumania concentrate on agricultural development and spurn industrialization. In 1966 Rumania called for the dissolution of all military blocs and in the same year demanded that Moscow not employ nuclear weapons without consulting the other members of the Warsaw Treaty organization. Similarly, in foreign policy Rumania has taken a distinct line away from Moscow, having established normal diplomatic relations with West Germany and refusing to condemn Israel as the aggressor in last year's Middle East war. Rumania still has normal diplomatic relations with Israel and votes independently of the Soviet bloc on a number of issues in the U.N.

Although these developments have not gone unnoticed in the West, little has been written about them. This may be due in part because Russia did not take any military action against Rumania or Albania, but it seems more because in the West we have accepted that Eastern Europe belongs to Russia and is not our concern. It was only after the reform movements in Czechoslovakia were well on the way last year that the West began to take notice, and then it was not so much viewed as a national movement for self expression as a sort of strange phenomena in a communist state which was interesting to watch and good grounds for speculation on how much the Russians would let the Czechs get away with. Well, now we know how far Russia is willing to let one of its satellites go before it will intervene. It can be summed up in four points: when all censorship on freedom of expression in the press, arts and sciences are removed; when there is a good possibility that a multi-party system will be installed so that the monopoly of the Communist party will be jeopardized; when economic innovations are planned which would dilute the "Socialist" character of the economic order, allowing some sectors of the economy to fall into private hands; when a parliamentary government — whose power and responsibility would be to the electorate rather than to the Communist Party — is likely to be instituted, then the U.S.S.R. will intervene.

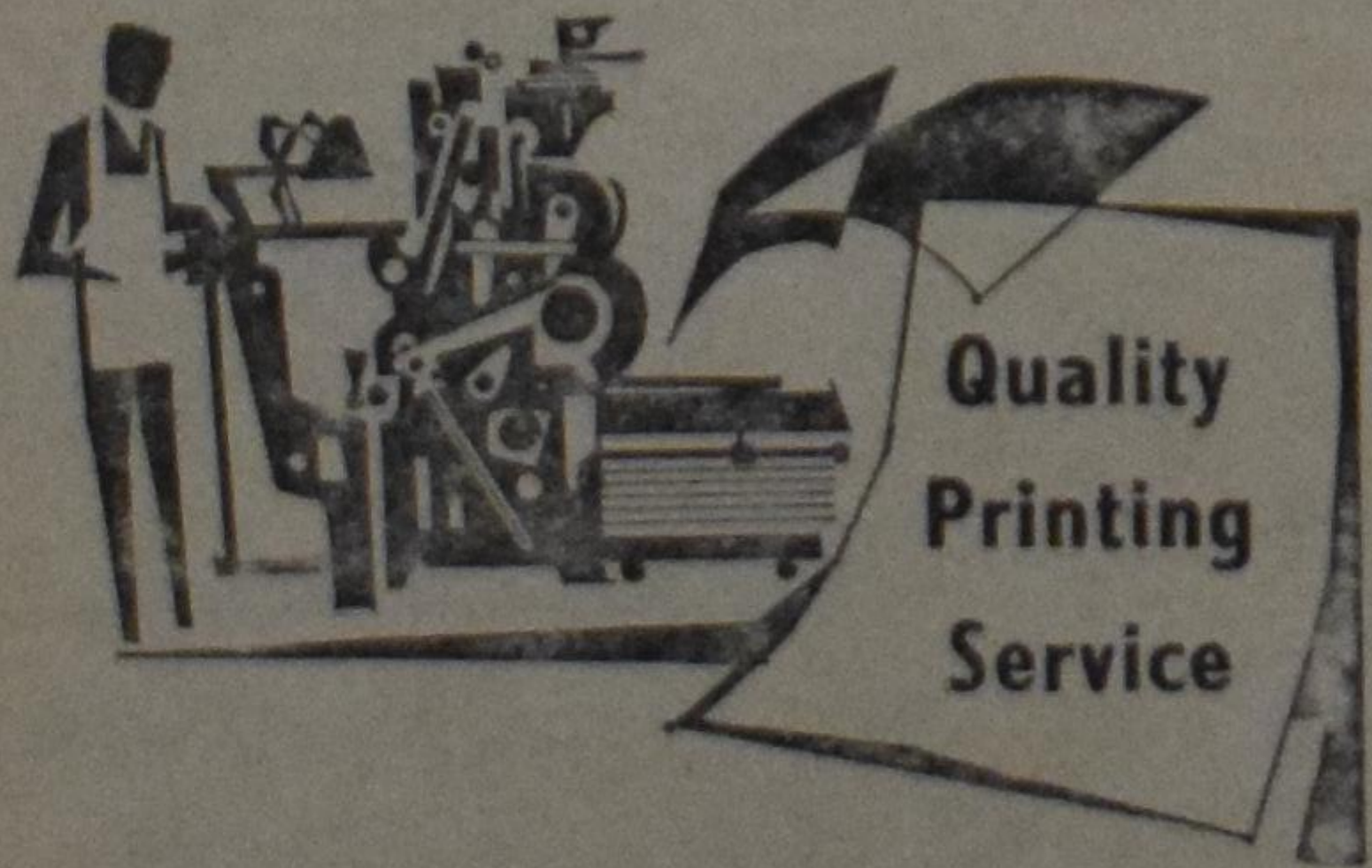
That Russia sets the boundaries of intervention so broad is a good indication of the degeneration of the Communist Party in Russia. Under Stalin such leeway would not have been allowed. As soon as the first hints of divergence from the Moscow set doctrine became obvious, the U.S.S.R. stepped in to bring the country back into line. Today the top hierarchy in Moscow is not a one man rule anymore;

it is more a rule by committee, which to a certain extent can be likened to pressure groups representing various interests within the state. The denouncing of Stalinism by Khrushchev, and his own fall, weakened the top regime. It became obvious that here was no solidarity at the top. Brezhnev and Kosygin today do not try to represent themselves as the embodiment of the Communist Party which has an answer to any problem in Russia or Eastern Europe; they seem to view themselves more as moderators among the special interest groups that are represented in the Central Committee and the Politbureau. The U.S.S.R. has moved away from a position of being the leader of the communist revolution which has to take over the world to a centrist position in the world with many new power centers.

The fiftieth anniversary of the communist regime last year was not celebrated by sating a new plan for the world revolution or a new drive to gain more nations for the communist cause. Instead, modest reforms in the economy were presented; the standard of living was increased by raising the basic minimum wage from 45 to 60 rubles; the income tax for the lower income bracket was lessened, and the five day week was extended to almost all workers. The regime repeats ad nauseum how good the people have it in the U.S.S.R. and how stable the society is. The revolutionary fervour has gone out of the party. From a one-man dictatorship the government has moved to a rule by committee at home and rule through consultative bodies abroad. This makes it possible for some of the East European countries to influence Russian foreign policy. When the Czechs first began to reform their country, Russia did not seem unduly upset, but East Germany was. Ulbricht felt that he would not be able to control his own country if reforms were allowed to proceed in Czechoslovakia. He thus added his voice to the conservative-reactionary wing in the U.S.S.R. and the combination of the two (and probably with the support of Poland and Bulgaria) the decision was finally made, after conferences in Dresden (March 23-24), and Warsaw (July 14-15), to intervene in Czechoslovakia. But it is interesting to note how differently the communist countries in Eastern Europe reacted to the invasion of one of their comrade states. Poland and East Germany felt the invasion necessary if a socialist doctrine was to be perpetuated in Europe, but Rumania condemned it, demanded that all Communist states be masters of their own affairs, vowed never to allow Warsaw Pact forces on Rumanian territory, placed the entire country on the alert and threatened to resist actively any possible Soviet encroachment on her sovereignty. Similarly, the Soviet action provoked condemnation by China, Yugoslavia and Albania and elicited denunciation by the leadership of the French and Italian Communist Parties.

With this degeneration in Russian leadership, and the slowly growing desire for national autonomy by the communist countries, it is about time the West stopped viewing East Europe as strictly the domain of Russia. This does not mean that we have to move in with troops, or preach the overthrow of the regime; it means that we should encourage this development toward autonomy and national expression. It does not matter that these countries will probably remain communist for many years to come yet. If we can help in many small encouragements to restore these countries to a certain measure of independence, we will have achieved much. Yugoslavia is still communist, but it is probably on as friendly a base with the west as with Russia. There are very few government restrictions on the people anymore and they seem on the whole quite satisfied with their form of government. So instead of preaching democracy all the time, the West should press ideology a little less, and friendship and cooperation a little more. It will probably have better results.

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The Dutch De-salt Water

by H. GEORGE FRANKS, M.B.E.

At last there seems to have been a technological breakthrough which will enable de-salted water to become available in large enough quantities and at low-enough cost to solve one of the world's greatest modern problems, namely, fresh water shortage.

If the two systems which now seem to be practical actually prove commercially successful, then, say the experts, it will be something which will "revolutionize society".

All over the world, especially in the United States and Britain, scientists have been working for years to find economic ways of turning salt or brackish water into fresh water for both industrial and household use. A number of small de-salting plants are already in operation, but huge installations are now being designed which from a dual-purpose plant will produce up to 500 million gallons of fresh water and almost 2,000,000 kilowatts of electricity a day.

Be that as it may, it must be regarded as a real achievement that the Dutch are well in the forefront among the nations in this de-salting revolution, thanks largely to their long experience in constructing small marine desalination plants for shipbuilders.

Before the end of this year, a \$12 million water factory designed and built by a Dutch combine will be in operation at Terneuzen in Zeeland, converting water from the Western Schelde. The installation consists of two multi-stage flash evaporators, each with a capacity of over four million gallons a day, which makes them the largest single units at present under construction anywhere in the world.

Based largely on Dutch research, the patented process will ensure stable water production under any conditions and work in conjunction with an electric power station which will be able to produce about 30,000 kilowatts of power, and thus be one of the largest in the Netherlands.

The Dutch engineering combine which has made and is installing the plant in the Netherlands is also constructing de-salting factories in Jeddah, Arabia, with a capacity of about fifteen million gallons a day and 50,000 kilowatts of power, and at Las Palmas in the Canary Islands with a capacity of

about six million gallons of fresh water and 20,000 kilowatts daily.

In general, the Dutch system follows the normal evaporator pattern of a number of chambers in which the water from the top chamber is preheated step by step to the bottom in what are called heat-exchanger tubes. However, in the Dutch design the heat recovery is greater than usual in relation to the heat supply, and involves no less than 40 temperature stages.

Another feature of the Dutch plant is that by it the cost of producing fresh water from salt water is remarkably low. Even allowing for high-purity after-treatment, the total cost price is

put at about 65 Dutch cents per cubic metre (300 gallons) compared with between 110 and 180 Dutch cents for normal de-salted water. But the Dutch engineers say they think it will be possible when this plant is in full operation to attain a cost price ex-works of about 50 Dutch cents per cubic metre, while in the future it may drop even more as the result of a decrease in the price of energy and increased efficiency of the plant.

The Dutch engineers are also studying the possibility of using the concentrated sea water as a base material for subsequent by-product processes rather than creating it as a waste material.

So, all in all, Holland is well to the fore in this latest technological development.

(Radio Nederland)

The Reformation Rally in Wellandport

On Oct. 31 about 300 people from the Niagara Peninsula came to the Riverside Chr. Ref. Church in Wellandport to witness and give expression to the spirit of the Reformation. The meeting was under the able leadership of Rev. L. T. Schalkwyk. Participating in the program were the Wellandport brass band and choir. The evening was filled with speaking and singing, all of this witnessing to the fact of the reformational theme: Reformation in all of life.

The main speaker for the evening was Rev. Ralph Heynen, chaplain at the Pine Rest Christian Hospital in Grand Rapids. He addressed us on the theme: "Reformation in the Home". He brought to the attention of his listeners the fact of the breakdown of family life. This can be witnessed in many ways. One peculiar fact of modern family life, the speaker said, is the gradual but sure shift from a paternal to a maternal kind of family. The mother begins to assume the dominating role, while the husband finds in his wife a mother-substitute. Biblical thinking on the subject does not necessarily demand a reversal to the "good old days", but it does demand a rethinking and reformation within the present-day family structure. After the speakers presentation, a good live discussion followed.

After this there followed a second main event: a panel discussion by representatives from various christian organizations. Participating in the panel were the following: Rev. J. Kersies from Dunnville as moderator, and Mr. E. VanderKloet, Mr. John Hultink, and Mr. H. Van Ankum, representing the CLAC, AACS, and the Chr. Farmers, respectively. The panel discussed three main questions. 1. What reformation principle(s) is (are) guiding your organization? 2. How do you practically implement that principle? 3. What diagnosis and prognosis do you give of our modern "rebellious" age? Time did not allow the audience to participate in this discussion.

On the whole it was a good evening. We were not only confronted with the gigantic problems of our age, but we were also challenged to face these problems biblically and believingly. In the music, in the singing, in the speaking, we could detect the hammer-beat of Luther on the churchdoor in Wittenberg. And the challenge came not to let that hammer rust away, but to continue this Reformation in all of life.

J.K.

Reformed Ecumenical Synod Appoints New Interim Committee

(Grand Rapids, Michigan) At its last session in Lunenburg, the Reformed Ecumenical Synod appointed the members of the Moderamen (officers) of Synod to the Interim Committee. The Committee members are: President, Dr. Klaas Runia, Australia; Secretary, Dr. Fred H. Klooster, United States; the Rev. P. Galbraith, United States; the Rev. P. E. S. Smith, South Africa, and the Rev. P. Viischer, the Netherlands. The Interim Committee functions in the name of Synod in the period between the meetings of Synod. A meeting is planned for 1970.

(RES)

WANNEER ZAL 'T ZIJN?

OF IS HET GAUW EEN JUBILEUM

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN NOVEMBER

No. 326

Author: Nathan Rubens

Black: 4 pieces

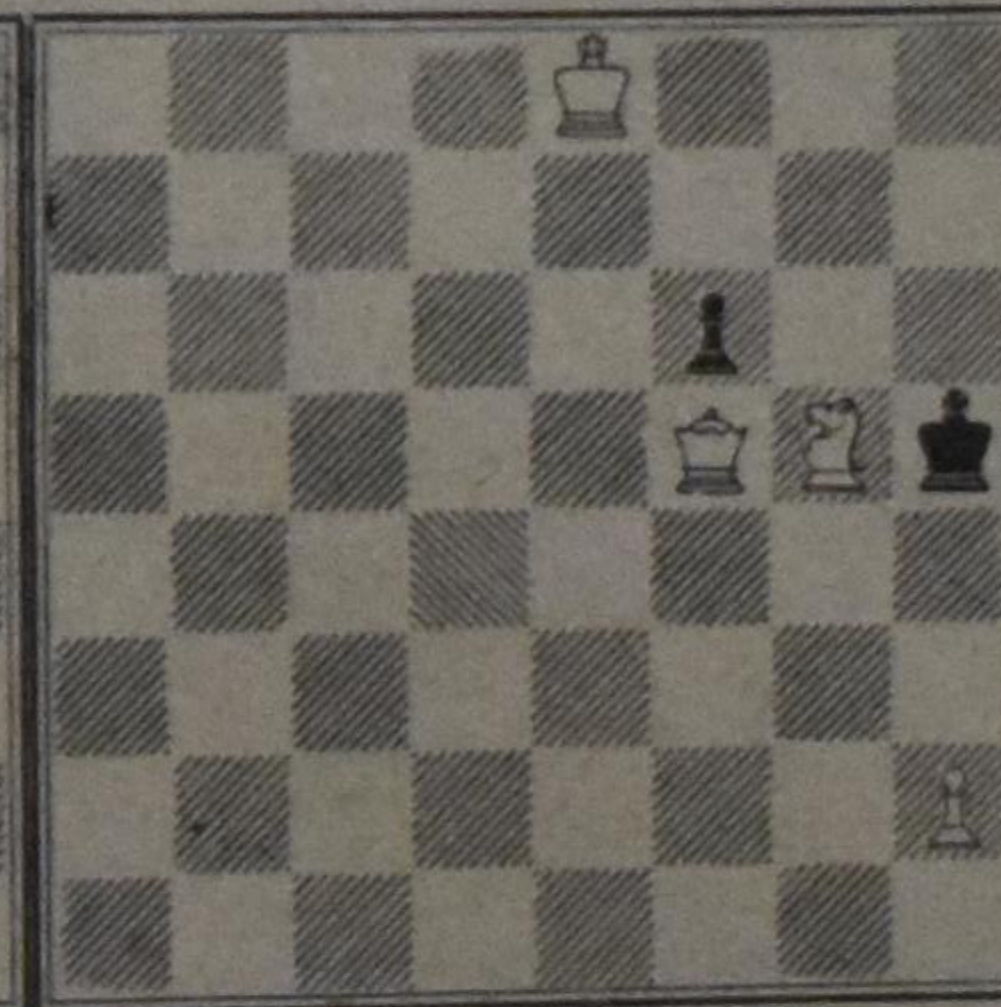


White to play and mate in three moves. 3 points

No. 327

Author: N. G. G. VanDijk

Black: 2 pieces



White to play and mate in two moves. 2 points

NOTES

1. This second series of the month contains two very enjoyable problems. I am sure that after having solved them you will say "It was a pleasure to work on them".
2. You may wonder why Nathan Rubens brought so many Pawns into this No. 326. But whether the keymove has to do with them is a second question. Full solution is asked for, the more so because the number of variations is relatively big in this case.
3. Nils Gustav Gerard VanDijk was born in Indonesia; his father was a Hollander and his mother a Norwegian. He is a highly talented composer. What he has given in this miniature* (No. 327) is just unbelievable. This problem is classified as a jewel. Indication of keymove (with/without) threat is sufficient.

* A problem is called a miniature when it implies a number of pieces not exceeding 7.

Now is the Time to Love

By JOHN M. DRESCHER

"Daddy, I want to be with you." This statement from my three-year-old son was said three times before I looked up. I had urged him to go to bed several times. Each time he simply said, "Daddy, I want to be with you." Then to get my attention he asked a dozen questions. When I stopped writing he asked, "Daddy why did you stop writing?" or "What are you thinking about now, Daddy?" When I started to write he asked, "What are you writing, Daddy?"

Finally, when he saw my real thoughts ignored him and that I was somewhat annoyed by his interruptions he slowly climbed down from his stool beside me and said quietly, "Daddy, I guess I'll go to bed now."

Then it hit me. My son was saying in his own way: "Won't you take time for me, Daddy? Please, Daddy, talk to me."

Just as he rounded the corner to the stairs I called after him, "Joey, come, let Daddy hold you before you go to bed. I want to talk to my boy a little while."

With a broad smile he came. I lifted him up and held him close. Then as he pattered off to bed a few minutes later I wondered how often my busyness caused me to miss golden opportunities to share my love with my children. I remembered those recurring statements I heard as a pastor, as a parent, as an instructor in family conferences and classes and as I visited in many homes. They are statements such as these: "If only I had taken more time to enjoy my children;" "If I had my family over again I would certainly take more time with them;" "Take time for your children now. They are soon gone."

Now is the time to love. Tomorrow

the baby won't be rocked, the toddler won't be asking, "Why?," the school boy won't need help with his lessons nor will he bring his school friends home for some fun. Tomorrow the teenager will have made his major decisions and tomorrow we will remember the time we used or failed to use for our family. Tomorrow our children will be close to us or strangers to us depending largely on how we use time for them now.

At the very time when father is struggling to get started in his vocation he must take time for his children. At the same time mother's hours are taken up feeding hungry faces and keeping clothes and house clean the call comes to take time to love. This is the time children need not only the things of life provided for human existence but even more the need to warmth of parental

love or personal well being. Creating an atmosphere of love in the home is the first step in teaching our children what love is and how to share love. And this takes time.

But how do we take time? Without a doubt it is more difficult today than it was in the slow pace of past centuries. It is also the more necessary in light of the strain and pressure of our present day. Following are a few suggestions which may serve as a start:

Seek for more simplicity in living. We must guard against allowing the common concerns and activities of home, community, and even church life to rob us of the things most needful. A friend of mine turns the poem, by Joy Allison, "Which Loved Her Best", on parents and writes it this way:

"I love you Johnny," said Mother one day.
"I love you more than I can say."
Then she answered his questions with,
"Don't bother me now;"
And just didn't have time to show him how

To tie his truck to his tractor and plow.
But she washed her windows and scrubbed the floor
And baked and cooked and cleaned some more.

"Bring the neighbour in? Well I should say not.
You'll rack up my floors and I don't want a spot.
No, we won't have time for a story today.

Mother's cooking for company, so run out and play.
Maybe tomorrow," she said with a sigh,
And Johnny went out almost ready to cry.

"I love you Johnny," again she said
As she washed his face and sent him to bed.
Now how do you think that Johnny guessed
Whether 't was he or the house that she really loved best?

We must guard against substituting things for ourselves. We may provide our children with comfortable and convenient homes. We may provide them many things such as books, toys, sports equipment, fun, clothes and everything they need. But unless we give ourselves and teach them to give themselves these things are worth very little.

Even in abundance of things many children feel unloved. Why? Because love grows by the giving of ourselves. Too many times mother goes out to work to earn more money to buy more things, "because she loves her children." Father feels he must moonlight to make more money to buy bigger and more of everything because he "loves his family." But by so doing children are many times deprived of the very thing they need most — our love and ourselves. The danger is that we buy things to show our love but don't have time to do things which are the natural expression of our love in language children understand.

Of course it is much easier to give money or things than it is to give ourselves, just as it is easier to send a card than to pay an unhurried visit.

One father, after his son was beyond the time of persuasion and punishment, said, "I planned to go out with my boy and be his companion, when I had time. I hoped to interest him in young people's activities, when I had



Now is the time . . .

time. I promised I would talk to him like a father should do to his son, when I had time. But for over twenty years for every one thought of my son I had a hundred thoughts of my business.

"Do not pity the child who does not have a bicycle or whose parents cannot afford an encyclopedia. Pity the child whose parents do not have time to live with him, to teach him, to play with him, to express their love for him in many, many ways. The child without the bicycle and other material possessions, but with the warmth of parental love, is far happier than the poor rich child who has everything money can buy but lacks the needed security which comes through being loved 'in deed and in truth.'"

Sometime ago a judge shared the answers he received from a young law breaker when he reminded him of his fine respected father, "I've often heard my father was a fine man," said the young man. "But I never knew him. He didn't have time for me."

Maybe if we stopped sometimes to consider we would see that a little dust on the furniture, spotless floors, the multiplicity of things, and the round of social activities aren't nearly as important as we thought. King Solomon wisely said, "Better is a dinner of herbs where love is, than a fatted ox and hatred with it." Proverbs 15:17.

Seek to make time of recreation and leisure more family centered. The family creates the atmosphere for receiving and giving love. Think back a moment. Are not the most meaningful experiences you remember in your childhood home those which you did as a family? Somehow these linger.

The other evening I visited a friend. I found him, with his family, in the back yard. They were sharing in a simple family barbecue. Such activities characterized his family and have built a great togetherness over the years.

Some have tried family camping. The cost is small over the years.

Camping affords a good chance to do things together. Father and the boys take care of transporting and setting up equipment. Mother and the girls are in charge of cooking. More likely all try to help just a little with everything.

A day at the zoo, the art gallery, or a historical landmark can be family centered. What interests one family may not interest another, so each family must of course choose the type of recreation they enjoy as a family. Even the planning together, whether it be for an evening of games at home or for a week's vacation away, is of great value.

One mother shared the following: "From my own childhood I shall never forget the excitement and pleasure each summer as our whole family prepared for a one day fishing trip not very far from home. There were seven children in the family. We would climb into the back of the old truck to go for a day of fishing, boating, swimming, walking on a swinging bridge and eating a picnic lunch together. This was one thing, along with such spontaneous occasions as an all family moonlight sledding party, which knit our home together in love."

Seek to build a spirit of comradeship. Love is built on relationships. The whole social and economic trend of today tends to pull families apart. This means that we must watch and plan for opportunities when we can work and play together. Our families need a spirit of comradeship. Some families set aside one night a week which is called home night. This takes top priority on all schedules.

Even when some members of the family need to be gone from home, a strong comradeship can still be built. It is built by the way those who are together remember the absent member.

"When I am gone from home," said one father, "I know that my family is thinking of me and praying for me. They know I am thinking of them and praying for them." Love and comradeship are not something we do or share only when we are together. Love is a way of life. It develops the "we" feeling.

Children grow best in homes in which they can participate, in which they feel they belong. Frequently parents take it for granted that children have a sense of belonging — "Why of course they are loved: we love all our children." This is not enough. It is not how we feel but how they feel.

A child needs to be loved and really know he is loved. How? By the way we talk to him, the way we cuddle him, the tender

(Continued on next page.)

THE STRUGGLES OF A DUTCH IMMIGRANT

by TED REITSMA

(XI)

HUMOROUS ANECDOTES FROM THE HOMESTEAD

Life on the homestead was hard because we had to transform this virgin forest into farmland under the most primitive conditions. Everything had to be done by man's muscle power as no funds were available to acquire whatever machinery was available at the time.

The days were long. Out of bed at 5 a.m., doing the chores and breakfast at 6.30, I generally was plowing the field by 7 a.m., stopping at 7 p.m. in the evening. After walking all day behind the plow, I had to go and get the milk cows, generally a couple of miles away from where they should have been. When I was clearing land, I used horses to pull the trees over, at which time my wife helped driving the team, while the baby laid in the shade, rolled in a blanket.

Although demanding a lot of physical, mental and moral efforts, life had its good days and our sense of humour often came to the rescue, to make us forget its difficulties.

Once Mr. Tiemstra went to Dusseldorf to get a Minister to preach on Sunday. In the fashion of the day, he used his team of oxen pulling a two-wheel cart. These carts, often home-made, were the only vehicles that could travel the rough trails we had instead of roads. Before leaving, these two oxen had their fill of June tender green grass and as a result their bowel movement was uncontrollable. On the way back, jogging at about two and a half miles an hour, one of the oxen hit a pot-hole deeper than the others. Trying to get out of there, pulling and grunting, he lifted his tail and sprayed the dear Minister, who was sitting directly behind him. The poor man was covered from head to toe with digested green grass.

Another humorous tale circulated around the village when a new settler took home the cattle he had purchased and called his wife to look at his "nice heifer". After looking it over, puzzled, she asked: "Well dear, if this is a heifer, how come she urinated from underneath?" Investigation confirmed he had bought a steer and not a heifer as he first believed.

Another Sunday, a visiting Minister from the United States was addressing the congregation. This man had the habit of walking to and fro on the pulpit platform as he was talking. The particular platform on which he stood, was not very large, probably much smaller than what he had been used to. In any case, he was reading his text entitled: "When I have prepared a place for you, I will come". As he became deeper and deeper involved in his sermon, he was walking faster and faster. Repeating his text "I will come", he forgot the size of the platform, missed the edge and landed into the lap of the congregation members, sitting below him. God, no doubt protected him, for he was not hurt and managed to hide his embarrassment.

Good clean fun and recreation was also our lot. We did not have to spend large sums of money to entertain ourselves. The first of July, the whole congregation gathered around the church for a picnic with games for young and old.

Weddings were shared by all and anniversaries were always an occasion for rejoicing. The whole community would arrive at the home of the host, bringing food, music, enjoying each other's company and catching up on news.

Hardship and trials never dampened our sense of humour. Quite the contrary, they tightened the bonds of solidarity and loyalty we felt for one another. This attitude was encouraged by our church. Services were faithfully attended. Snow, rain, mud, 40 to 50 below weather would never be a deterrent. When a familiar face was missing, everybody sought the reason and offered any help needed. In the early period of the settlement, this was the only social contact the settlers had. We were all happy to greet our neighbours and actually looked forward to these Sunday meetings, as not only did we get to hear what God had to say to us, but we were able to listen to all the happenings in the settlement for the past week, be it either good or ill.

All in all it was a good life. Poor, yes if one considers material things only, but rich in many other ways. Our daily experiences and trials molded us into stronger men and women, physically as well as morally.

Setbacks, such as the truck accident, or the loss of the first purebred Holstein heifer, for which I had paid \$120.00, hoping to use it to build up a good herd of dairy cattle, or the complete loss of our barley crop by a July frost, or the rabbit plague in the winter of 1924, when these pests were overrunning the farms, eating everything that was not covered, these things were all taken in stride.

Little by little progress made its way to the farms. The general state of the economy improved and so also did the farmers. Oxen, replaced by horses, disappeared from the scene, they in turn gave way to tractors, autos and mechanical implements.

Schools were being built. Doctor and dentist had come, a hospital was operating in Barrhead, 12 miles away. In short we had advanced from the pioneering stage, to civilized living.

But the lights of the cities were still brighter in the eyes of a lot of our young people than life on the farm, and as a result, many went to the cities, where shorter working hours, better living conditions and good wages were available. With the result that the slogan: Go west, young man, go west and be an independent farmer, was changed to: Go to the cities, and immigration from the farm to the cities was in full swing.

This also affected my children. None of them wanted to remain on the farm. With the result that we decided to sell our farm and move to the city of Edmonton.

(To be continued.)



Going to church in the olden days.

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NOW IS THE TIME TO LOVE

(Continued)

manner in which we kiss away his hurts, the spirit in which we enter his little games, the spontaneous sharing in laughter, the games together around the table, stories at bedtime, the way we listen and enter into his interests and by the way we let him help share in the work and play of the whole family. These things tell the tale of love.

Further comradeship and participation are good preventives for discipline problems. One mother wrote about her experience in meeting the need of her adolescent daughter who became resentful and defiant. "Instead of punishing Betty and constantly reminding her of her age, I determined to give her large helpings of love and approval. I stopped ordering her to do certain expected duties, and asked her instead to work with me and share my duties. She had had to do the evening dishes alone and rebelliously — now we did them together, chatting as we worked.

"I made it a point to give her an affectionate hug now and then, and to praise her warmly when she deserved it. Both my husband and I laid aside our hobbies in the evenings to play games with her... we gradually found our child again.

"We love all our children," says this mother, "but we forget to show them how much; by sharing with them our time, our hobbies, our work; by listening to them and giving them patient counsel or, if need be, intelligent and just punishment. That extra helping of love will enable our children to become mature and happy — as we want them to be."

Dorothy Baruch, psychologist and consultant in child guidance problems, points out in her book, *New Ways in Discipline*, that even the time we spend with our children may be the wrong kind. It is so often supervisory time, with focus on what the child should do or not do, rather than on the child himself. This does not give a feeling of belonging or togetherness. Our time is on things and not on him.

Set aside definite times to just talk. It sounds strange to say that families should talk and be together. But just living in the same house does not guarantee we really speak together and are together. We need times to release feelings and talk out problems. The steadiness and warmth of our love as parents and children can be gauged by how we talk and how we listen.

Once a day at our house we plan for what we call family time. Some might call it family worship. But we do more than read the Bible and pray together as a family. It is also a time to talk together about many things. We cannot afford to do without this time together.

Maybe our meal times can be made more meaningful. Dramatists stage family meals with frequent effectiveness. The novelist uses the talk around the table as a device to delineate character and for the promotion of a plot. Oliver Wendell Holmes built his age observations around the framework of the breakfast table. As friends go out to dine together to discuss common concerns, so the family can use the mealtime to build togetherness and love and interest in one another. Love grows where there are shared experiences.

Because it is difficult to find time to do what we should does not mean that we should give up or fail to keep goals before us. One parent put it this way: "We may sometimes think that time with our youngsters is as illusive as the butterfly our little girl tries to catch. She reaches out for the desired object, only to have it elude her eager fingers. But that doesn't spoil her enjoyment in trying.

"Just so, we busy parents can enjoy trying. We, like she, will sometimes surprise ourselves and 'catch our butterfly'."

Poem "I Love You Johnny", written by a friend, Mary Klassen, is used with permission.

HET CANADESE RIJKSREISBUREAU

door VERA FIDLER

(Canadian Scene) — Het Canadian Government Travel Bureau (Canadese Rijksreisbureau) is een der drukste departementen in Ottawa. Per week worden er gemiddeld honderdduizend brieven om inlichtingen over Canada ontvangen en verleden jaar zijn er gratis meer dan 3 miljoen drukwerkjes weggestuurd.

De voornaamste taak van het bureau is het aantrekken van toeristen uit het buitenland. Dat het daarin is geslaagd blijkt wel uit het feit dat Canada thans het land is met op drie na — V.S., Italië en Spanje — het grootste inkomen uit toerisme. In Canada zelf wordt op twee na het grootste inkomen opgebracht door het toerisme en slechts overtroffen door tarwe en krantenpapier.

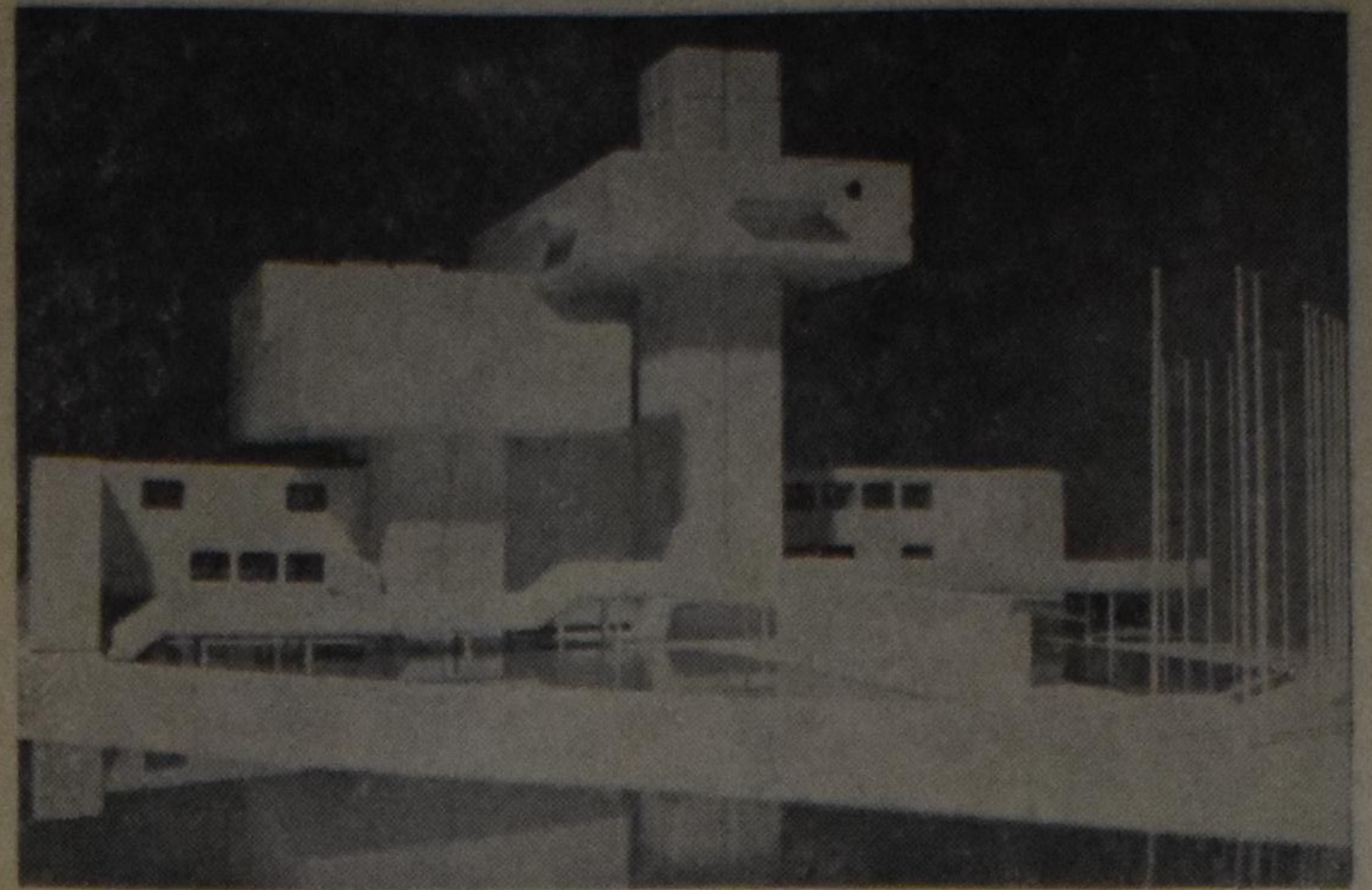
Om de toeristenindustrie te bevorderen worden door dit bureau, dat een onderafdeling is van het Ministerie van Handel en Nijverheid, telkens weer nieuwe wegen gevonden om door middel van reclame en publiciteit de aandacht op Canada te vestigen. Zo worden er voor meer dan 700 dagbladen in de V.S. en voor de bijkantoren in het buitenland (16 in de V.S., 1 in Mexico en in Nederland, Denemarken, Duitsland, Engeland, Frankrijk, Japan en Australië) regelmatig artikelen samengesteld over voor toeristen aantrekkelijke bijzonderheden van Canada. Ook zijn er foto's beschikbaar, sprekers, redevoeringen met dia's voor sprekers, reisfilms in het Engels, Frans, Duits, Spaans, Japans en enkele met Nederlandse onderschriften, korte films voor televisie, radiopraatjes en een over-

vloed van literatuur. Daarnaast worden er gratis rondreizen door Canada georganiseerd voor redacties en auteurs van reisbeschrijvingen, vertegenwoordigers uit de radio- en televisiewereld, reisleiders en houders van reisbureaus.

De brochures die worden uitgegeven kunnen in twee groepen worden verdeeld, n.l. degenen die van algemeen belang zijn en een aantal vouwbladen met speciale inlichtingen voor toekomstige bezoekers, zoals wat vereist is om in Canada te worden toegelaten, wat zonder het betalen van invoerrechten mag worden meegevoerd, transportatiemiddelen van en naar Canada, e.d.

In de brochures van algemeen belang, alle prachtig geïllustreerd, wordt een uiteenlopende verscheidenheid van onderwerpen behandeld als "Fishing in Canada" (De vissport in Canada) tot "Cities Fact Sheets" (bijzonderheden over onze steden) en van "Canada Cuisine" (De Canadese Keuken), "Adventure Along the Trans-Canada Highway" (Avonturen langs de Trans-Canada Verkeersweg). Tot aan 1964 werden er geen brochures in andere talen uitgegeven, maar tegen 1967 was er leesmateriaal in het Engels, Frans, Duits, Nederlands, Zweeds, Noors, Fins, Deens, Italiaans, Spaans en Japans beschikbaar, terwijl er bovendien prachtige geïllustreerde aanplakbiljetten met kleurrijke foto's van Canada in verschillende maten en talen verkrijgbaar kwamen.

De geweldige hoeveelheid post die dagelijks dit kantoor binnenstroomt, wordt door een groep goed geschoolde Travel Counsellors



DEN HAAG: Dit is de maquette van het Nederlands Paviljoen zoals dat zal worden opgebouwd voor de wereldtentoonstelling EXPO 70 in de Japanse stad Osaka. Het gebouw zal een oppervlakte bestrijken van 1700 vierkante meter van de totaal 4000 vierkante meter die voor Nederland op de tentoonstelling is bestemd.

behandeld. Voor een meer persoonlijke manier van antwoorden staat hun meer dan 200 van te voren samengestelde zinnen ten dienste voor verzoeken om speciale reis-inlichtingen en 100 standaardbrieven om meer algemene verzoeken te beantwoorden. Door middel van een speciale computer kunnen per uur meer dan 2.500 brieven worden samengesteld en gedrukt, die er dan uitzien alsof ze persoonlijk getypt en getekend zijn. De antwoordbrieven voor meer ingewikkelde vragen worden door een aantal ervaren Travel Counsellors individueel verzorgd.

Dutch Association 'School With The Bible' Undergoes Far Reaching Reorganization

The association 'School with the Bible' has changed its name to 'Union of the School and the Gospel' in general was stressed at the annual meeting of the union when its fund raising and renewed its propaganda for christian education. An Indonesian spoke about the place of christian schools in his homeland.

Most of the funds that the Union collects will now be sent overseas to assist christian education enterprises. The shift in support from local needy schools to schools overseas has been hailed as being more fitting with the current age. It is expected that the new name, the new destination for funds, and the renewed emphasis upon the purpose of christian education will produce a new elan in the organization. (RES)

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1. Partner of saddles	2. — In a lifetime	19. Withstands							
6. Partner of humbug	3. Biblical name	20. Ultimate							
9. Old World songbird	4. Dispositions	21. Bog							
10. Smell	5. Cubic meters	22. Exclamation							
12. One kind of tax	6. Domineering	24. Supple							
13. Invariable	7. Oklahoma and Ohio places	25. Cinder							
14. Scotch river	8. Like some pies	27. Limited the calor-							
15. Did an ironing job	9. Cover	29. Perpendicular							
17. Tiny	11. Compensation	30. Chinese dialect							
18. Bones, for one	16. Plural suffix	32. Christie							
19. Alludes (to)	17. Start of a count-down	33. Alexander Graham							
22. Have: Soot		38. — Fail, Irish crowning stone							
23. Levels									
24. Praises									
26. Washingtonian: abbr.									
27. Busboy's burden									
28. Belonging to a social clique									
29. Flog									
31. Piccadilly's Eros and others									
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With thankful hearts to our God we wish to announce the arrival of a son

WILLIAM STEVEN

November 2, 1968.

Mr. and Mrs.
Edward Klompemaker.

A brother to Francine, John and Annette.

143 Frankford Rd.,
Stirling, Ont.

Thankful to God and with joy we have welcomed into our family three little brothers, as our adopted sons.

HARLEY JAMES

6 years old,

and

RONALD WILLIAM

2½ years old, came to us earlier this year,

TIMOTHY EDWARD

who is 18 months old, joined us on October 20, 1968.

Brothers for Chris.

Mr. and Mrs.

Clarence Tensen.

769 Birch Ave.,
Penticton, B.C.

Mr. and Mrs. Ralph Sol wish to announce the forthcoming marriage of their daughter

CHRISTINE

to

Mr. **BEN KLEIN - GELTINK**

son of Mrs. John Klein - Geltink and the late Mr. Klein - Geltink.

The wedding will take place D.V. Wednesday, November 27, 1967 at 5:00 P.M. in the First Christian Reformed Church in Woodstock.

Rev. J. Santing officiating.

With gratitude to our Heavenly Father, we look forward to celebrate on November 22, 1968 the 40th wedding anniversary of our dear parents and grandparents

J. DE KRYGER

and

G. DE KRYGER—DEN HARTIGH

We pray that God will sustain them for many more years to come.

Their thankful children and grandchildren:

Gerald and Tine De Gier,

Brampton, Ont.

Gerald and Andrea De Waal,

Markham, Ont.

Harry and Marry Quartel,

Mount Forest, Ont.

Jim and Ina Mellegers,

Brampton, Ont.

Harry and Grace De Peuter,

Bradford, Ont.

John and Joyce Verkaik,

Beeton, Ont.

19 grandchildren.

Open house at 35 Allanbrooke Dr., Islington, Ont.

on Saturday, November 23, 1968 from 2-5 p.m.

G. J. TE BRAKE

and

J. TE BRAKE—DUTHLER

That the Lord may continue to bless them is the wish of their children and grandchildren.

Burlington, Ont.:

Henk & Alice,

Debby & Jackie.

Bill & Alice,

Janey, Gerald & Marlene.

Calgary, Alberta:

Hans & Elsie,

Frank, Joyce, Linda & Joanne.

Burlington, Ont.:

Len & Ena Hordijk,

Karen, Kimberley.

Waterdown, Ont.:

Hans & Alice Vander Stoep,

Laura, Johnny.

Dundas, Ont.:

Jim & Joyce,

Yvonne, Kevin.

Galt, Ont.:

John, Geesje.

Box 279, Galt, Ontario.

Zaterdag 16 november 1968 hopen wij met onze geliefde ouders en grootouders

MARTEN DRENTH

en

EVALINA DRENTH—RODENBURG

de dag te herdenken dat zij voor 35 jaar in het huwelijk zijn verbonden.

Het is onze wens dat God hen nog vele jaren voor elkaar en ons zal sparen.

Hun dankbare kinderen en kleinkinderen:

Peter & Jenny Suk,

Evelyn, Margaret, Helen,

Ralph, Ronnie en Shirley.

Bouwe & Alice Langendoen,

Carolyn, Johnny en Bobbie.

John & Pauline Drenth,

Marty, Ricky en Paul.

Albert & Lynn Suk,

Emily en Jimmy.

Marty Drenth & Agnes (engaged).

7 Duncan Street,
St. Catharines, Ont.

1938 — 1968

The Lord willing, November 21st, 1968 we will celebrate the 30th wedding anniversary of our parents and grandparents

KLAAS DOUMA

and

SIJTSKE DOUMA—BOEYINGA

That they may be spared for us in years to come, is the wish of their thankful children and grandchildren.

Hank and Frances Koopmans,
Henry, Clarence, Shirley,
Margaret.

Robert and Patricia Bandstra,
Robert.

Adrian and Wilma

Ronald.

R.R. 1, Orono, Ont.

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The Lord called into His eternal glory our dearly beloved husband, father and grandfather

KLAAS TEN KLOOSTER,

at the age of 74.

R.R. 1, Guelph, Ont.

Mrs. Z. Ten Klooster—

Van Der Velde.

Henry and Lois

Klooster,

Georgetown, Ont.

Bill and Mary Stad,

Houston, B.C.

Bill and Alice

Klooster,

Kenilworth, Ont.

Dick and Henny

Klooster,

Erin, Ont.

Stan and Nell Klooster,

Getan, Ont.

Fred and Tena Stad,

Smithers, B.C.

George and Trudy

Klooster,

Drayton, Ont.

Joe and Femmy

Boersma,

Brampton, Ont.

Herman and Ruth

Klooster,

Erin, Ont.

Peter and Jane

Klooster,

Georgetown, Ont.

Paul and Janet Hurd,

Orton, Ont.

Ben and Wilma

Klumpenhower,

Brampton, Ont.

Jerry and Margie

Klumpenhower,

Gowanstown, Ont.

and 56 grandchildren.

John 14 verse 21.

November 6th, 1968.

On November 3, 1968, our heavenly Father took to Himself for higher service our beloved husband, father, grandfather, and brother

HENDRIK DYKSTRA,

at the age of 59 years.

"Blessed are the dead who die in the Lord." Rev. 14:13.

Mrs. G. Dykstra—

Wynsma,

Bowmanville.

Mrs. R. Nydam—

Dykstra,

Bowmanville.

Mr. & Mrs. William

Dykstra,

Weston.

Mr. & Mrs. Robert

Dykstra,

Bowmanville.

Mr. & Mrs. Klaas

Dykstra,

Bowmanville.

Mr. Delton Dykstra,

Bowmanville.

and 20 grandchildren.

Bowmanville, Ontario,

November 5, 1968.

Op 3 november 1968 heeft de Heere in Zijn wijsheid tot Zich genomen, een onzer leden,

Mr. H. DIJKSTRA.

Trooste de Heere Zijn vrouw en kinderen in dit verlies. Zijn nagedachtenis zal bij ons in dankbare herinnering blijven.

De bijbelstudie club of

The Rehoboth Chr.

Ref. Church te

Bowmanville, Ont.

J. G. Aalbers, Voorz.

T. C. Strikwerda,

2e Voorz.

On Sunday morning, November 3, 1968, the Lord took unto Him our dear mother and grandmother

GRIETJE CORNELIA POPMA—UBBENS,

at the age of 85 years.

"My grace is sufficient for thee." - 2 Cor. 12:9.

Rev. and Mrs.

R. W. Popma

and children.

Trenton, Ont.

On Saturday, November 9, 1968, the Lord took to Himself our beloved husband, father and grandfather

PIETER CUPIDO,

at the age of 67 years.

I Peter 1:3-12.

Mrs. Neeltje Cupido

(nee Schaap),

Edmonton, Alberta.

Peter F. and Ann

Cupido,

Calgary, Alberta.

Andrew and Theresa

Cupido,

Edmonton, Alberta.

James and Bernice

Cupido,

Edmonton, Alberta.

Mike and Grace

Kamsteeg,

Victoria, B.C.

Frederick and Erie

Cupido,

Amsterdam, The Neth.

Neil and Ria Cupido,

Edmonton, Alberta.

Martin and Barbara

Cupido,

Victoria, B.C.

Matthew and Willy

Cupido,

Victoria, B.C.

John Cupido,

Esquimalt, B.C.

and twenty-four grandchildren.

Funeral service was held on Tuesday, November 12, 1968, in the Maranatha Christian Reformed Church, Edmonton, Alberta.

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Albert Vanderkooi

Home 423-6443

Jake Feenstra

Home 539-9200

De oorspronkelijke bewoners van Canada:

De Blackfoot, Blood en Piegan Indianen

door FREDERICK J. TERRENCE

(Canadian Scene) — Van het allerlei voorwerpen waren verzameld tot halverwege Saskatchewan en de North Saskatchewan Rivier zuidwaarts tot ver in de tegenwoordige Verenigde Staten was de Zwartvoet Confederatie de sterkste en meest agressieve van alle Prairie Indianen. Deze Confederatie bestond uit de eigenlijke Blackfoot, de Blood en de Piegan Indianen.

Hoewel ze ieder een zelfstandige stam vormden, spraken zij toch dezelfde taal en hadden ze dezelfde gewoonten en gebruiken, terwijl er ook regelmatig huwelijken tussen leden van de verschillende stammen plaats vonden. Hoewel er onderling voortdurend werd getwist, vormden ze tegenover de vijand een gesloten front. Voor allen was de bisonjacht het voornaamste middel van bestaan, ze woonden in tenten van bisonhuiden en zwierven over de prairies op zoek naar de kudden bison. Ook hun kleding en versierselen kwamen vrijwel overeen, terwijl alle drie stammen de zon en de donder tot hun goden hadden gemaakt. Voor de Zwartvoet Indianen stonden het gezin en de stam in het middelpunt, terwijl ook de krijgers en de dansers onderling hecht aan een gesloten groepen vormden. Elke stam had tien of twaalf krijgsgenootschappen en wanneer men daarvan lid wilde worden moest men zich inkopen! Iemand die van het ene genootschap opklimt tot het volgende, iets belangrijke genootschap, verkocht zijn onderscheidingsteken om zich het tenue voor het nieuwe genootschap te kunnen aanschaffen.

De genootschappen volgden elkaar op in rang en een jongeman kon dus bij de laagste beginnen en moest zich langzaam omhoog werken. Ongeveer hetzelfde gold voor de dansgenootschappen, die onder de Zwartvoet Indianen hoog aangeschreven stonden. Werd een jongeman in een dansgenootschap opgenomen, dan kocht hij de officiële attributen en de bepaalde liederen, die voor dat genootschap nodig waren. De beroemde zonnedans, waarbij een aantal krijgers rond een paal dansten, waaraan lange takken met stokken waren bevestigd die door de pezen van hun borst priemden en waarvan zij zich dan trachtten te bevrijden, was een vorm van zelfpijniging, die behoorde tot de rituelen van de stam.

Fetish buidels waren belangrijke bezittingen en er waren verschillende soorten zonnedans buidels, pijp buidels, enz. Het waren grote zakken van ongelooide huid waarin

allerlei voorwerpen waren verzameld — veren, speciale wortels, stenen pijpen, stenen, enz. Aan sommige van die buidels werd zeer grote waarde gehecht, er werd geluk, voorspoed en gezondheid aan toegeschreven en er bestond veel onderlinge afgunst en wedijver om het bezit van deze mystieke verzamelingen.

De Zwartvoet Indianen schreven de symbolen op hun geverfde tenten, krijgssuiteringen en andere bezittingen toe aan bovennatuurlijke visioenen. Het religieus magische speelde dan ook een grote rol in al hun activiteiten.

Evenals bij de andere Prairie Indianen was ook voor hen de bisonjacht het voornaamste middel van bestaan. De bison leverde, behalve voedsel, ook huiden voor tenten en kleding, beenderen voor het snijwerk en praktisch alle levensbenodigdheden. Honden en paarden werden gebruikt als last- en trekdieren en een vaste woonplaats kende men niet. De naburige kleinere stammen der Sarcee en de Gros-Ventre Indianen volgden min of meer de gewoonten en gebruiken der Blackfoot en hadden vaak hun bescherming nodig. In het

midden van de 18de en later nog eens in de 19de eeuw zijn duizenden Prairie Indianen tijdens verschrikkelijke pokken- en mazelen-epidemieën om het leven gekomen. Thans leven er nog ongeveer 6.000 op reservaten in Canada en in de Verenigde Staten.

De machtige Zwartvoet Indianen, de zonen van de Grote Prairies in hun kleurrijke kleding en hoofdtooi zullen voor altijd het symbool blijven van de Canadese prairies uit de tijd toen nog geen blanken voet op hun bezettingen hadden gezet.

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Voor elke nieuwe abonnee die U aanbrengt mag U een der volgende boeken kiezen:

BESLAGEN VENSTERS (2e druk), door ds. H. Veldkamp. Dit boekje is "een rustig gesprek over onze gebedsmoeilijkheden," aldus ds. Guillaume in C.C. "Ik ken geen ander boek dat zo op de praktijk van ons bidden ingaat," zo voegt de pastor van Edmonton er aan toe.

ZIJN ALLE GODSDIENSTEN GELIJK? door dr. J. Verkuy. Dr. Verkuy! heeft vele jaren in Indonesië gearbeid en is zo doende bekend met de wereldgodsdiensten. Als zodanig is hij de juiste man om deze veelgehoorde vraag te beantwoorden met een duidelijk 'neen' en tegelijk te verwijzen naar het christelijk geloof als het allesomvattende antwoord.

ROME EN DE REFORMATIE, door A. S. Besselaar en J. Spoelstra. Meer dan eens komen we met Rooms Katholieken in aanraking, b.v. op het werk of gedurende de vakantie. Om ons bij een gesprek behulpzaam te zijn kan dit boekje goede diensten bewijzen. Hierin worden o.m. de volgende onderwerpen aangestipt: kerk en heilige schrift; woord en sacrament; alle mensen zondaars (erfzonde); Christus alleen; avondmaal en mis; het celibaat; het vagevuur; enz.

GESPREKKEN ACHTER HET GORDIJN, P. Terpstra. De schrijver is een journalist en schreef reisreportages uit binnen- en buitenland. Dit boek geeft een belangwekkende reportage van zijn ontmoetingen achter het ijzeren gordijn.

DE ONBEREIKBARE PLANEET, H. Greven. Een ruimtevaart roman. De gebeurtenissen in Azië en de toenemende macht van een communistisch China hebben de schrijver geïnspireerd tot een toekomstbeeld dat huiveringwekkend zou zijn, ware het niet dat de schrijver ons tegelijkertijd diep doordringt met het besef dat er boven de absolutering van het kwade een andere Macht staat.

DE MODERNE ROMAN IN OPSpraak, C. Rijsdorp. De schrijver is een litterair mens. In 1965 ontving hij het eredoctoraat in de letteren aan de Vrije Universiteit te Amsterdam. "De Moderne roman in opspraak" bevat een keuze uit zijn talrijke kritieken over de moderne literatuur.

HEL EN HEMEL VAN DACHAU (zesde druk), door ds. J. Overduin. Tijdens de bezetting heeft de bekende ds. J. Overduin ruim anderhalf jaar gevangen gezeten in vier gevangenissen en twee concentratiekampen. In dit boek beschrijft hij zijn ervaringen op een sobere en zakelijke wijze.

DE GEHEIME OPDRACHT, door J. E. Hunter.

DE WELEERWAARDE HEER, door ds. M. E. Volla. De bekende schrijver, wijlen ds. P. D. Kuiper, beschikte over de gaven om op een humoristische manier predikanten en gemeentelieden te 'fotograferen'. Evenals "Peper en Zout" getuigt ook dit boekje van zijn schrijverstalent.

MOEILIJKE KINDEREN (derde druk) In dit pakkende en populair geschreven boekje worden achtereenvolgens de volgende onderwerpen besproken: Lastige types onder normale kinderen (P. W. J. Steinz); Koppige kinderen (Prof. Dr. A. Kuypers); Het jaloezie kind (Dr. J. v. d. Spek); Het angstige kind (Dr. P. v. Duyvendijk); Mijn kind wil niet eten (Dr. H. J. Eijkman); Straffen? Hoe wel? Hoe niet? (Prof. Dr. J. H. Gunning Wzn.)

HET RAADSEL VAN ONS LEVEN, door prof. dr. J. H. Bavinck. 5e druk. Dit prachtige boekje van de zo bekende, vroegere zendingshoogleraar is een buitengewoon welkome leidraad voor het leven.

DE CHRISTENREIS, van John Bunyan. Dit wereldbekende geschrift, dat reeds bijna 300 jaar oud is, wordt nog steeds graag gelezen. De Nederlandse vertaling is van Ds. P. Visser en is voorzien van een inleidend woord van Prof. Dr. S. Van der Linde.

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ACTS & REPORTS OF REFORMED ECUMENICAL SYNOD AMSTERDAM 1968 READY IN NOVEMBER

(Grand Rapids, Michigan) The official proceedings of the Reformed Ecumenical Synod, Amsterdam, 1968, will be published in November. Included in the volume are the minutes of the sessions and all the reports presented to the Synod.

By act of Synod, the minority reports of advisory committees on ecumenicity and race relations are also included. The inclusion of these reports will make available to the public the viewpoints held by members of the Synod on controversial subjects and provide the background for the decisions and declarations which the Synod made in ecumenism and in race relations. A significant report of the minority on race relations presents a detailed outline on the obligations of Christians in various countries concerning relationships between the races.

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